Google

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

Chevillet
Langues
Langue, PARIS

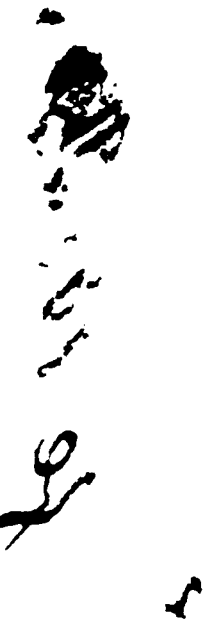
STANFORD UNIVERSITY LIBRARIES

Guiraud Jean

B

Français

STANFORD UNIVERSITY LIBRARIES



A Mr le Vicomte de la Villarmois
hommage d'affectueux souvenir
Berberah 4 janvier 1901
J. L. Evangéliste de Larajasse
v. m. cap
sup. M. C.

Guiraud Jean B
Français

SOMALI GRAMMAR.

PRACTICAL GRAMMAR

OF THE

SOMALI LANGUAGE

WITH A

MANUAL OF SENTENCES.

BY

REV. FR. EVANGELISTE DE LARAJASSE,
MISS. APOST., AND

VEN. FR. CYPRIEN DE SAMPONT,
ORD. SS. FRANCISCI CAP. PROVINCIÆ LUGDUNENSIS IN GALLIÂ, ALUMNI.

LONDON:
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
PATERNOSTER HOUSE, CHARING CROSS ROAD.

1897

PJ2532
E8

LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

PREFACE.

In presenting to the public this work, we have no other intention than to give the first elements of a Practical Grammar of the Somali Language. Therefore we have omitted all philological questions referring to the origin of the Somali language itself or to the formation of the words, as being derived either from the Arabic, Abyssinian, Galla, Suwahili or Indian languages.

All we would say now is that, although a great number of Arabic words are used by the Somali, the construction of the language is quite different from the Arabic, in the inflections of nouns and adjectives, the conjugation of verbs, and the formation of sentences.

On the other hand, the dissimilarity existing between it and the Galla is quite as great; and if in these two languages there is any affinity (which cannot be denied), there is nevertheless much of a very opposite character.

Our complete ignorance of the Abyssinian and Suwahili languages prevents us from making any comparison with them; but, according to the statement of competent persons, no affinity exists between them and the Somali language, although several words are common to all three tongues.

We nevertheless believe that the daily intercourse of the Arabs with the Somalis has given to their language that strong guttural pronunciation which surprises all Europeans when they hear it spoken for the first time, and gives them the impression that such a strange language is difficult, not to say impossible, to master.

If God favour us with life, health and time, in a subsequent study we hope to be able to satisfy the curiosity of philologists and other learned men by presenting to them some historical and philological sketches on the origin and formation of this so characteristic a language, differing as it does so much from others spoken in East Africa.

Several Manuals, either on the Somali people or of their language, have been published already; but the only one we know, having perused it when commencing our study of Somali, is a Grammar published in 1882 by Major Hunter, first Assistant Resident at Aden, and Consul of the Somali Coast. This author, in his Preface, gives the causes of the insufficiency of his work, which was not complete when he was appointed elsewhere. "I prefer," says he, "to present this work, incomplete as it is in the above respects, rather than risk the possibility of anything interfering to prevent its ultimate publication." We sincerely congratulate him on having done so, for with his data, we have been able to succeed more quickly than we expected in our own researches. The mistake of this author, if we may call it a mistake, has been to generalize too much certain principles, instead of simply showing how to speak Somali. It is precisely the insufficiency of Major Hunter's Grammar which has induced us to publish ours.

More recently another work on the Somali language has been published in Berlin by Dr. Schleicher. This, however, is more a study on the Somali language in respect of its affinity with the other languages spoken in East Africa, than a grammar of practical use to anyone wishing to learn the language.

If we know how to form a sentence to express our thoughts in an intelligible manner, we may say that we know the language we speak, that we understand its character. Therefore, in order to facilitate the study of the Somali language to the large number of persons who have been and would be disheartened by its peculiarities, irregularities and even mysteries, we publish without delay this firstfruit of long, constant and persevering labour. Although not as yet perfect, it will be a great help to anyone wishing to learn the Somali language, and the difficulties which at first sight seemed insuperable, will be found not so great as they were thought to be.

In this Practical Grammar, as well as in our Somali Vocabulary, we give the words as they are pronounced and used in Berberah, the chief place of business in Somaliland, at which the different tribes call several times during the year. We treat firstly of the forms and inflections of the words, and afterwards present as clearly as possible the construction of the language as it is spoken all around us.

For us, this work has been the more arduous in that the only literature this language possesses is some prayers translated from the Arabic, besides traditions and stories, and poems orally transmitted in each tribe. Indeed, without the help of some young Somalis brought up and educated in our Mission

at Aden, we should have been unable to publish so soon our researches.

The great desire, not to say the will, of the Propaganda of Rome being that Roman characters should be used for all classical works which Missionaries publish on the languages of the peoples they are sent to, we therefore, for writing Somali phonetically, employ (1) the Roman characters with their Latin pronunciation, (2) some signs used in the Syrian alphabet (S. J. Beyrouth) for the transliteration of Arabic into Roman characters, and (3) the letter **d**, as explained in the Alphabetical Table.

Now, we hope that our essay, in spite of the inherent imperfections of a first work, will be favourably accepted, and that it will contribute to and encourage a more thorough study of this language, a knowledge of which would be so useful to those travellers and sportsmen who yearly visit the Somali country, either for science or for sport.

CONTENTS.

	PAGE
PREFACE	v
INTRODUCTION.—Alphabet and Pronunciation	1
THE ARTICLE (CHAP. I.)	7
Singular.—With Masculine Nouns	9
With Feminine Nouns	12
Plural.—With Masculine Nouns	14
With Feminine Nouns	15
Distinctions of —a, —i, —u	15
Use of a and i without Support	19
Article employed alone	21
THE NOUN (CHAP. II.)	22
Of Gender	24
Of Number	27
Of the Cases	29
List of Nouns of Relationship	33
List of Utensils, Tools, &c.	35
Illustrative Sentences	37
THE NUMERALS (CHAP. III.)	44
Cardinal Numbers	44
Distributive Numbers	48
Periodical Numbers	49
Fractions	49
NAMES OF MONEY	50
Ordinal Numbers	52
Indefinite Numerals	53

PAGE

THE ADJECTIVE (CHAP. IV.) 58
Adjectives of Quality 58
Inflection and Agreement 60
Degrees of Comparison 63
ON EUPHONY (CHAP. V.) 66
THE PRONOUN (CHAP. VI.) 68
Personal Pronouns 68
„ „ Cases of 74
The Particles **wa, ba, ya** 76
Relative Pronouns 81
Reflexive Pronouns 85
Interrogative Pronouns 87
ADJECTIVE PRONOUNS (CHAP. VI. *a*) 93
Simple *Possessives* 93
Interrogative Possessives 98
Demonstratives 98
Indefinite Adjective Pronouns 100
THE VERB (CHAP. VII.) 101
On the Different Kinds of Verbs 173
Moods and Tenses 102
Regular and Irregular.—*Rules* 107
Conjugation.—Classes 109
TABLE OF CONJUGATION OF REGULAR VERBS 111
Interrogative Form 120
Negative Form... 123
Interrogative Negative Form 133
IRREGULAR VERBS 136
Lists of... 139
Conjugation of **hai**, 'have' 145
„ „ **imo**, 'come' 146

Irregular Verbs (*continued*)— PAGE

Conjugation of **odo**, 'say, tell' 154
„ „ **oll**, 'lie, abide' 162
„ „ **o̱hon**, 'know' 169
Defective Verbs: **mayo, wah** 171
The Verb of Existence, 'To be' 175
Attributive Verbs 178
Conjugation of **ahaw**, 'be' 179
„ „ Attributive Verbs 184
Examples of Attributive Verbs 195
On the Root **leh**, 'be possessed of, have' 195
Conjugation of **lahaw**, 'have' 198
Passive Verbs 201
Auxiliary Verbs 204
Adverbs (Chap. VIII.) 204
Of Time 205
Of Place 207
Of Quantity; and others 208
Of Quality and Manner 209
Prepositions (Chap. IX.) 210
List of Verbs modified by Prepositional Particles... ... 212
Conjunctions (Chap. X.) 216
Interjections (Chap. XI.) 219

MANUAL OF SENTENCES.

1. Orders 221
2. Questions and Answers 225
3. Conversational Sentences 235
Master and Servant... 235

Conversational Sentences (*continued*)— PAGE

Eating and Drinking 237
Walking.—Visiting... 239
Weather 240
Time... 241
Age.—Relations 242
Writing Letters 243
Clothing 244
Furniture 245
Place, Position.—Qualities 246
Fire and Smoking 247
Garden and Plants 248
Number 249
Animals 250
Horses and Riding 251
Money, Buying and Selling 252
Travelling 254
Sport 256
Salutations 258

4. Miscellaneous Sentences 259

EXPLANATION OF THE ABBREVIATIONS.

Adjective	*a.*
Adverb	*ad.*
Article	*art.*
Conjunction	*conj.*
definite	*def.*
indefinite	*indef.*
masculine	*m.* or *mas.*
feminine	*f.* or *fem.*
Interjection	*intj.*
Noun	*n.*
Numeral	*num.*
„ cardinal ...	*num.c.*
„ ordinal... ...	*num.o.*
„ indefinite .	*num.indef.*
Particle	*part.*
„ interrogative ...	*part.int.*
„ negative... ...	*part.neg.*
Preposition...	*prep.*
plural	*pl.* or *plur.*
singular	*s.* or *sing.*
literally	*lit.*
videlicet, namely ...	*viz.*

Pronoun	*prn.*
„ demonstrative.	*prn.dem.*
„ possessive ...	*prn.poss.*
„ personal ...	*prn.pers.*
„ interrogative .	*prn.int.*
„ reflexive ...	*prn.ref.*
„ relative ...	*prn.rel.*
Verb	*v.*
„ transitive	*v.tr.*
„ intransitive ...	*v.i.*
„ auxiliary	*v.aux.*
„ attributive	*v.attr.*
„ impersonal	*v.imp.*
„ defective	*v.def.*
„ causative	*v.c.*
„ reflexive	*v.ref.*
„ passive	*v.p.*
chapter	*Chap.*
affix	*aff.*
paragraph	*Para.* or §
example	*Ex.*
person	*pers.* or *p.*

Page 128, 5th line from foot, middle column,
read **jogsanen.**

ERRATA.

PAGE					
29	4th line, read **fulai,** instead of **falai.**				
34	On the word *nephew*, read **inanki walalkai,** instead of **walakai.**				
34	,,	*niece*, read **inanti,** instead of **inanki.**			
34	,,	*relations*, read **ḥigal,** instead of **higal.**			
55	,,	*little*, read **ḥoga,** instead of **hoga.**			
56	No. 102, in the example, read *several boys beat*, instead of *several beat.*				
63	7th line from foot, read **'uslaid,** instead of **uslaid.**				
66	8th	,,	,,	**ḥoton, ḥotomi,** instead of **hoton, hotomi.**	
70	5th	,,	,,	**mawaidinan,** instead of **mawanaidinan.**	
82	6th and 8th lines from top, read **hurdaya,** instead of **urdaya.**				
82	1st and 5th lines from foot, read **dintai,** instead of **dintai.**				
82	2nd line from foot, read **auliyadaha,** instead of **auliyaddaha.**				
83	15th line from top, read **degaleh,** instead of **degaleh.**				
85	,,	,,	,,	**iss ḥumai,** instead of **iss humai.**	
85	11th line from foot, read **iss ka daur,** instead of **iss ka daur.**				
95	12th	,,	,,	**abbihis dimai,** instead of ... **dimai.**	
100	3rd	,,	,,	**waḥ,** instead of **wah.**	
102	8th	,,	,,	**ḥebtu,** instead of **hebtu.**	
102	5th	,,	,,	**ḥidigtu,** instead of **hedigtu.**	
128	5th	,,	,,	**jogsanen,** instead of **jogsane.**	
149	5th	,,	top, ,,	**wa imanayai,** instead of **imanaya.**	
154	11th	,,	foot, ,,	**waḥ,** instead of **wah.**	
158	10th	,,	top (2nd col.), read **yidahden,** instead of **yidaden.**		
158	Under Potential Mood, Past, 9th and 10th lines from foot, add **odan,** reading **waḥan odan kari laha,** instead of **waḥan kari laha;** and **waḥad odan kari lahaid,** instead of **waḥad kari lahaid.**				
228	15th line from top (2nd col.), read **holo,** instead of **ḥolo.**				

PRACTICAL

SOMALI GRAMMAR.

Guéraud Jean-B. François

INTRODUCTORY.

In this work the following alphabetical system has been adopted to represent the sounds of Somali words :—

THE ALPHABET.

Letters.	Sounds.		Letters.	Sounds.		Letters.	Sounds.	
	Latin.	English.		Latin.	English.		Latin.	English.
A a	a	ah	**Ḥ ḥ**	as *ch* in German		**S s**	es	ess
B b	be	bay	**K k**	ke	kay	**Sh sh**		shay
D d	de	day	**I i**	i	e	**T t**	te	tay
Ḍ ḍ	cerebral.		**J j**	dje	jay	**U u**	u	oo
E e	e	ay	**L l**	el	ell	**W w**	as in English.	
F f	ef	ayff	**M m**	em	emm	**Y y**	ie	e-ay
G g	g	gay	**N n**	en	enn	**'a a' 'e e'**	Sounded as with ع Arabic.	
H h	he	hay	**O o**	o	o	**'i i' 'o o'**		
Ḥ ḥ	strong aspirate.		**R r**	er	air	**'u u'**		

The letters **a, e, i, o, u, w** are vowels; **ai, ei, au, aw, ow** are diphthongs; **w**, however, is a vowel only when following the letters **a** and **o**, forming with them the diphthongs **aw** and **ow**.

All the other letters are consonants.

Pronunciation.

Of the Simple Vowels.

a

is either long or short:
when long it is pronounced as in English 'father.'
„ short „ „ „ 'cat, mat.'

e

has the sound of *a* in such words as 'face, space'; but when this vowel stands before a consonant ending a syllable, it has nearly the sound of *a* in the word 'care.' Ex. **ader**, 'paternal uncle,' pronounced *ah-dare*.

i

is either long or short.

When long it is pronounced as *i* in 'ravine.'
„ short „ „ 'spin.'

When **i** is either preceded or followed by **ḥ**, or when marked with the sign ' (thus, 'i and i'), it has nearly the sound of *e*.

o

is sounded like *o* in the word 'tone,' when it is long.
„ „ „ 'come,' „ short.
Ex. **sōr**, 'food,' pronounced *sore*; **kol**, 'time,' pronounced *koll*.

u

has the sound of *oo* in the word 'pool' when long, and that of *u* in the word 'pull' when short. Ex. **gūr**, 'marriage,' pronounced *goore*; **gur**, 'pick up,' pronounced *goor*. When **u** is either preceded or followed by hard consonants, as **ḥ**, **ḫ**, it is sometimes pronounced nearly as *u* in 'tusk.'

ɛ ('aïn) '

The Arabic guttural sound of ɛ (the pronunciation of which can be learnt only from a native) being of frequent occurrence in the Somali language, the vowels **a**, **e**, **i**, **o**, **u** when having that sound are marked with a reversed comma (‘), either on their right or their left, as shown in the table (p. 1).

Of the Diphthongs.

ai

is pronounced by some tribes as *i* in the word 'Bible,' and as *ai* in the word 'paint' by others. In the past tense of the Indicative the endings in **ai** are nearly always pronounced like *ai* in 'paint.'

In a few words these two letters must be sounded separately; in that case the letter **i** will be marked with two dots (ï).

ei

has the sound of *ei* in the English 'feign.'

au

is sounded as *ow* in the word 'cow.'

aw

has the same sound as **au**, but is used to represent that sound in words where other vowels follow, and also in attributive verbs.

ow

This diphthong has a kind of hollow sound like that of *oh-oo* pronounced in an empty cask.

Of the Consonants.

b

is sounded as in English 'baby,' but more forcibly and with a sort of *p* sound.

d

has a clear and distinct sound as in the English 'did.'

ḍ

is the cerebral *d* of the Sanscrit. Some Somalis pronounce this consonant nearly as *rd* in English 'hard,' 'card'; its proper pronunciation can be attained only by practice. There is, however, not very much difference between the pronunciation of **d** and **ḍ** at the commencement and at the end of words. In pronouncing **d** the tongue is allowed to appear between the teeth, whereas to pronounce **ḍ** the tongue must be somewhat curved against the front of the palate.

f

as in English 'for,' 'if.'

g

is invariably hard, as in English 'gamble,' 'get,' 'give.'

h

as in English 'hare.'

ḥ

is an aspirate strongly breathed out from the chest, like the Arabic ح *ha*.

ḫ

represents the sounds of the three Arabic letters غ ق خ. Most Somalis pronounce any one of these sounds like the German *ch* as pronounced in Switzerland in the words 'chirurg,' 'hochzeit,' 'loch,' the guttural pronunciation not being the same everywhere. In order to avoid confusion and multiplication of sounds we have adopted this sign, although we know that nearly two-thirds of these words commence with the Arabic ق.

k

as in English 'kite'; it is interchangeable with **g**.

j and l

as in English 'jump,' 'lily.'

m and n

as in English 'mammon,' 'noon.'

r

This consonant is generally strongly sounded, like *rr* in 'parrot.' There are a few exceptions where it is sounded nearly as cerebral ḍ.

s

is a strong sibilant resembling *ss* in English 'hiss.'

sh

as in English 'shore.'

t

is sounded as in English 'tattoo,' and is interchangeable with **d**.

w

as in English 'walk.'

y

as in English 'yes,' 'York.' In some words this letter is pronounced like *th* in the English 'loathe.' Ex. **maya,** 'no,' pronounced as if (English) *matha*.

The consonants **p**, **v**, and **z** do not exist in the Somali alphabet as separate letters, but their sounds have a reciprocal correspondence to those of the letters **b**, **fb**, and **s**: **p** to **b**, **v** to **f** and **b**, **z** to **s**.

The accent falls as a rule on the penultimate syllable. If a word contain several syllables, it generally has a secondary accent.

The rules of Euphony, which naturally should follow the explanation of vowel and consonant sounds, will be given after the chapters on the Article, Noun, and Adjective. These rules will be better understood when the student has learnt a number of words, and encountered the instances of euphony, contraction and elision, &c., which occur under the Noun, Article, and Adjective.

CHAPTER I.

PARTS OF SPEECH.

1. In the Somali language the Parts of Speech are, as in European languages, Article, Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, and Interjection. Although some modern English grammarians treat the Article as a Demonstrative Adjective, we devote to it a whole chapter, on account of (1) its formation, which will seem very strange to European students; (2) its importance in distinguishing the gender of nouns; and (3) the usefulness of a knowledge of it in the study of Demonstrative and Possessive Adjectives.

PARA I.

THE ARTICLE.

2. There is no Indefinite Article in Somali. Nouns not inflected by any particle have of themselves an indefinite sense, as well in the plural as in the singular.

Ex. Call a man *or* men, **nin** *or* **niman u yeḋ** (*lit.* a man *or* men call).

3. The particle **ba** is often either added to a noun, or immediately follows it, when the noun is to be taken in an indefinite sense.

Ex. **ninba,** a man; **libaḥ ba,** a lion; **dibi ba,** an ox.

But this particle is not an indefinite article.

(i.) **ba** points out that the indefinite noun with which it is used is the subject of the sentence.

Ex. There was a camel yesterday, **shalai aurba jirai** (*lit.* yesterday camel he was).

Ex. There is a camel in the jungle, **aurba miyi joga** (*lit.* camel he the jungle lives in).

A certain man was at Bulahar, **hebel ba Bulahar jogi jirai** (*lit.* a certain he Bulahar living in was).

N.B.—In the last example, the word **hebel,** 'a certain,' the meaning of which is quite indefinite, should be used without another indefinite particle; Somalis nevertheless use **ba** with it, for **hebel** is the subject of the verb **jogi jirai.**

(ii.) **ba** is not used when the subject can be known, as for example by an incidental sentence.

Ex. An ox which I saw in the jungle is a bad one, **dibi an** *or* **ban miyiga ku arkai, wa mid** (**dibi**) **ḥun** (*lit.* an ox I the jungle in I saw, is one (ox) bad).

(iii.) **ba** is not used when the indefinite noun is the object of the verb.

Ex. There was in Berberah a man who killed a lion, **beri hore Berberah nin ba jirai, libaḥ dilai.**

N.B.—In this sentence there are two indefinite nouns, **nin** and **libaḥ**; **nin,** the subject, has **ba,** and **libaḥ,** the object, is without it.

(iv.) **ba** is even used with nouns when quite definite.

Ex. Long ago, David marched against Goliath and vanquished him, **wā horai, Dawud ba Goliath u baḥai o ka ad-kadai** (*lit.* Long ago, David he Goliath marched against and vanquished him).

God said, Be earnest in your prayers, **Ilaḥba yidi, bariadina adkaya** *or* **ku adkada** (*lit.* God he said, In your prayers be earnest).

The man is going, **ninki ba tagaya,** *or* **ninki wa tagaya** (*lit.* the man he is going).

PARA. II.

THE DEFINITE ARTICLE.

4. The para. on the Definite Article in Major Hunter's Grammar, although incomplete, has been very useful to us on this subject. Some parts not sufficiently explained, as well as others not given in that work, will be treated of here.

5. The vowels **a, i, u** are employed in Somali as Definite Article. Each of these vowels has a different significance. The reason for this distinction (of which we will treat farther on, in order to avoid repetition) is that Somalis define the persons or things of which they speak according to (1) the position of the speaker with reference to the persons or things spoken of; (2) the knowledge the speaker has of the persons or things he speaks of; and (3) the time alluded to in the discourse.

6. Before the vowels **a, i, u** can be brought into use, some consonants are required to assist them. These consonants are, as it were, the supports of the vowels **a, i, u** when they are affixed to a noun in order to determine it.

7. Pronouns (which see), and also some nouns taken either in a partitive sense or in a sense conveying the idea of generality and indefinitiveness, must be excepted from the following rules.

PARA. III.

Rules for the Use of the Definite Article.—Masculine Nouns.

8. The rules fixing the right use of the consonants required before **a, i, u** are as follows :—

9. When the noun it is proposed to define is masculine, the consonants **k, g, h** are employed according to the following euphonic rules.*

10. k is used when the noun terminates in a consonant; in this case the Article will be **ka, ki, ku.**

Ex.	**af**, mouth	**afka**, —**ki**, —**ku**, the mouth.
	baris, rice	**bariska**, —**ki**, —**ku**, the rice.
	wil, boy	**wilka**, —**ki**, —**ku**, the boy.
	walal, brother	**walalka**, —**ki**, —**ku**, the brother.

11. g is employed

(i.) when the noun ends with the letter **g** or **k.** In this case **k** is changed into **g** before the Article.

Ex.	**arag**, sight	**aragga**, —**gi**, —**gu**, the sight.
	dugag, beast	**dugagga**, —**gi**, —**gu**, the beast.
	ilig, tooth	**iligga**, —**gi**, —**gu**, the tooth.
	shabak, net	**shabagga**, —**gi**, —**gu**, the net.

(ii.) When the noun ends with the vowel **i, g** is preferred.

Ex.	**adi**, sheep and goats (herd)	**adiga**, —**gi**, —**gu**, the sheep and goats (herd).
	bari, east	**bariga**, —**gi**, —**gu**, the east.
	buri, tobacco	**buriga**, —**gi**, —**gu**, the tobacco.
	miyi, jungle, desert	**miyiga**, —**gi**, —**gu**, the jungle, desert.

N.B.—The noun **miyi** is of very frequent use, and is often employed without the article, although definite.

---

* In the Examples, nouns to which the definite article, the ending of the indefinite plural, or any other particle is added will be represented by a short line (—) when there is no possibility of confusion.

(iii.) when the noun ends with **ow**, **aw**, **au**, or **ai** that is pronounced as English *i*.

Ex. **gabow**, old age — **gabowga**, —**gi**, —**gu**, the old age.
hallau, loss — **hallauga**, —**gi**, —**gu**, the loss.
kollai, basket — **kollaiga**, —**gi**, —**gu**, the basket.

12. **h** is employed

(i.) when the noun ends with **h** or **ḥ** (strong aspirate) preceded by **a** or **e**.

Ex. **hangaraleh**, scorpion — **hangaralaha, hangaralihi, hangaraluhu**, the scorpion.
dagaḥ, stone — **dagaḥha, dagiḥhi, daguḥhu**, the stone.
dayaḥ, moon — **dayaḥha, dayiḥhi, dayuḥhu**, the moon.

Except **ardah**, 'place or verandah before a tent,' which makes **ardahga**, —**gi**, —**gu**, the ...

N.B.—The changing of the final vowels of these nouns into the same vowel as that of the Article must be well observed by the student, for it is of frequent occurrence and a knowledge of it is of very great importance for the understanding of spoken Somali.

(ii.) when the noun ends with **ḥ** preceded by the vowel **o**, or with **ḫ** preceded by any vowel.

Ex. **ḫalloḥ**, curve, bend — **ḫalloḥha**, —**hi**, —**hu**, the curve, bend.
furuḫ, small-pox — **furuḫha**, —**hi**, —**hu**, the small-pox.
ḫiḫ, smoke — **ḫiḫha**, —**hi**, —**hu**, the smoke.
faḫ, consultation — **faḫha**, —**hi**, —**hu**, the consultation.

(iii.) when the noun ends with **a** or **a'**, or the diphthong **ai** when pronounced as *ei* in *feign*. These nouns also change the final vowel or diphthong before **a, i, u,** like those of § **12** (i.).

N.B.—In many words ending in **ai** or **ei** Somalis make no difference in sound. Some tribes pronounce them like *i* in *Bible*, others like *ei* in *feign*.

Ex. **abba,** father — **abbaha, abbihi, abbuhu,** the father.

busta, blanket — **bustaha, bustihi, bustuhu,** the blanket.

ḫufa', cough — **ḫufa'ha, ḫufi'hi, ḫufu'hu,** the cough.

fulai, —**ei** *or* —**a,** coward — **fulaha, fulihi, fuluhu,** the coward.

kabadai, —**ei** *or* —**a,** traveller — **kabadaha, kabadihi, kabaduhu,** the traveller.

Para. IV.

Rules for the Use of the Definite Article.—Feminine Nouns.

13. When the noun it is proposed to define is feminine the consonants **t, d, sh** are employed.

14. **t** is used with nouns terminating in a consonant.

Ex. **'adab,** hell — **'adabta,** —**ti,** —**tu,** the hell.

bein, lie — **beinta,** —**ti,** —**tu,** the lie.

naf, soul — **nafta,** —**ti,** —**tu,** the soul.

15. **d** is used

(i.) with nouns terminating in **d** or **ḍ** (cerebral).

Ex. **bad,** sea — **badda,** —**di,** —**du,** the sea.

Ex. **murwad**, esteem, respect	**murwadda**, —**di**, —**du**, the esteem.
gabaḋ, girl	**gabaḋda**, —**di**, —**du**, the girl.

(ii.) with nouns ending in **h**, **ḥ** and **ḫ**.

Ex. **sodoh**, mother-in-law	**sodohda**, —**di**, —**du**, the mother-in-law.
deḥ, middle	**deḥda**, —**di**, —**du**, the middle.
deḫ, generosity	**deḫda**, —**di**, —**du**, the generosity.
minfiḫ, broom	**minfiḫda**, —**di**, —**du**, the broom.
saḫ, midnight	**saḫda**, —**di**, —**du**, the midnight.

(iii.) with nouns terminating in a vowel. N.B.—In this instance the final vowel **o** is changed into **a** when the Article is affixed.

Ex. **hoyo**, mother	**hoyada**, —**di**, —**du**, the mother.
ḥedo, wooden platter (dish)	**ḥedada**, —**di**, —**du**, the wooden platter.
'asho, day (24 hours)	**'ashada**, —**di**, —**du**, the day.
mindi, knife	**mindida**, —**di**, —**du**, the knife.
bu, pupil (of the eye)	**buda**, —**di**, —**du**, the pupil (of the eye).

16. sh is employed with nouns terminating in **l**. In this instance **l** is changed into **sh**.

Ex. **bil**, month	**bisha**, **bishi**, **bishu**, the month.
duḥul, coal	**duḥusha**, **duḥushi**, **duḥushu**, the coal.
il, eye	**isha**, **ishi**, **ishu**, the eye.
hal, she-camel	**hasha**, **hashi**, **hashu**, the she-camel.

PARA. V.

THE DEFINITE ARTICLE.—PLURAL.

17. The consonants used to support the vowels **a, i, u** when affixed as Articles to definite nouns in the plural are **d** and **sh** for masculine nouns, and **h** and **k** for feminine nouns.

N.B.—Observe well this peculiarity of the Somali language, viz. the use of the feminine supports **d** and **sh** for defining masculine plural nouns, and of the masculine supports **h** and **k** for defining feminine plural nouns.

Masculine monosyllables only are excepted.

With Masculine Nouns.

18. Masculine monosyllables that form the plural by repeating the final consonant preceded by the vowel **a** take the same article in the plural as in the singular.

	Indef. Plural.	Def. Plural.
Ex. **der,** he-gazelle	**derar,** he-gazelles	**derarka, —ki, —ku.**
'an, cheek	**'aman,** cheeks	**'amanka, —ki, —ku.**
af, mouth	**afaf,** mouths	**afafka, —ki, —ku.**

N.B.—In this instance nouns ending in **n** change it into **m** in the plural.

19. Nouns forming their indef. plural in **-o** or **-yo** take **da, di, du** when defined, and (as already seen § **15,** iii.*) the letter **o** is changed into **a** before **d.**

	Indef. Plural.	Def. Plural.
Ex. **sibrar,** water-bag	**sibraro,**	**sibrarada, —di, —du.**
diḫsi, fly	**diḫsiyo,**	**diḫsiyada, —di, —du.**
libaḥ, lion	**libaḥyo,**	**libaḥyada, —di, —du.**

---

* These references are to the numbered paragraphs and the sub-sections under.

20. Nouns forming their indefinite plural in **-yal** change l into **sh** in the definite plural.

	Indef. Plural.	Def. Plural.
Ex. **abba**, father	**abbayal,**	**abbayasha, —shi, —shu.**
tuka, crow	**tukayal,**	**tukayasha, —shi, —shu.**

Para. VI.

Definite Article Plural, with Feminine Nouns.

21. Feminine nouns forming their indefinite plural in **-o** or **-yo** are made definite by the mas. sing. art., **ha, hi, hu.** In this instance final **o** undergoes the same changes as for the singular. See § **12** (i.).

	Indef. Plural.	Def. Plural.
Ex. **'alol**, belly	**'alolo,**	**'alolaha, 'alolihi, 'aloluhu.**
fori, hiss, whistle	**foriyo,**	**foriyaha, foriyihi, foriyuhu.**
shini, bee	**shiniyo,**	**shiniyaha, shiniyihi, shiniyuhu.**

22. Feminine nouns forming their indefinite plural in **-in** or **-oin** are defined by **ka, ki, ku.**

	Indef. Plural.	Def. Plural.
Ex. **hoyo**, mother	**hoyoin,**	**hoyoinka, —ki, —ku.**
malaïko, angel	**malaïkoin,**	**malaïkoinka, —ki, —ku.**

Para. VII.

Distinctions in meaning of **—a, —i, —u.**

23. As already said in Para. II. of this Chapter (§ **5**), each of the vowels **a, i, u** has a different significance. It is very difficult to establish invariable rules for the use of these sounds, for Somalis themselves are neither regular nor precise in their employment. Nevertheless, out of the usual manner of speaking in Berberah, we

have been able to frame the following directions, which we think will be useful to the student, although in a great number of cases practice alone can show how these syllables are to be employed.

The Articles, as already seen, are:—

For Masculine Nouns.

ka, ga, ha; ki, gi, hi; ku, gu, hu.

For Feminine Nouns.

ta, da, sha; ti, di, shi; tu, du, shu.

24. (i.) **a** is employed:

(*a*) when the person or thing spoken of is actually present.

(*b*) when the person or thing spoken of, being known to the speaker and hearer, is at hand, if not actually in view.

(*c*) **a** is ordinarily used when stability, a habitual state, and the idea of possession are to be expressed.

(*d*) **a** is also frequently preferred to the other sounds with the Imperative Mood, and for the objective case.

(*e*) **a** is ordinarily not used with nouns when the subject of the sentence, except when a present habitual state, or an idea of permanence (as when speaking of God) is to be expressed.

N.B.—It is of great importance to remark here that **a** is also used for Demonstrative and Possessive Adjective Pronouns in the 2nd pers. sing. But in this case the accent is laid on the **á**.

25. (ii.) **i** is employed:

(*f*) when the person or thing spoken of is not in view of the speaker.

(*g*) when the person or thing spoken of is known both to the speaker and hearer, but is not at hand, or is supposed not to be near.

(*h*) when the verb expresses past time.

(*i*) When the verb is in a past tense, **i** is generally affixed to nouns that are the subject of the sentence.

N.B.—**i** is also employed as Demonstrative and Possessive Adjective Pronoun in the 3rd pers. sing.

26. (iii.) **u** is employed:

(*j*) in nearly all the same cases as **i**, except for the past; and nouns with **u** affixed to them are nearly always subject.

(*k*) **u** is preferred in narration and description, with abstract nouns taken in a general sense, and in speaking of partly definite and partly indefinite things.

(*l*) **u** is mostly employed when the particle **wa** is used in the sentence, either for the verb of existence, or when joined to the verb as a kind of pronoun (see § **160**, &c.).

27. Examples showing how the sounds **a, i, u** are to be employed.

It will be observed that in the rules given above **a** comes under (i.), **i** under (ii.), and **u** under (iii.); while the different rules are distinguished by the letters (*a*) to (*l*) inclusive. In order to facilitate the understanding of the following examples, the nouns are marked with the number and letter corresponding to those of the rule which it illustrates.

Examples.

abḥadda (i. *a*) **i ken,**	Bring me the small box.
kitabka (i. *b*) **i si,**	Give me the book.
inamada (i. *b*) **sorta** (i. *c*) **u ḫaibi,**	Distribute the food to the boys.
wilka (i. *b*) **u yeḋ,**	Call the boy.
eg! markabka (i. *a*) **wein e so so'oda,**	Look! the large ship which is coming.
abbaha (i. *d*) **ku ḋeh, kolku so noḫdo,**	Tell the Father, when he comes back.

Examples (*continued*).

kitabki (ii. *j*) **inanka** (i. *c*) **misku** (*for* **miska yu**) **saranyahai,**	The boy's book is on the table.
or—	
kitabka inanku (iii. *j*) **misku saranyahai,** *or*—	,, ,, ,,
inanka (i. *c*) **kitabkisu misku saranyahai,**	,, ,, ,,
suldanka (i. *c*) **gartisa** (i. *d*) **an ku ka la baḥno,**	Let us be submitted to the judgment of the Sultan.
magalada (i. *c*) **suldan ba laha,**	The town belonged to the Sultan.
markabka (i. *c*) **todobad jogi,**	The ship will remain (stay) one week.
or—	
markabku (iii. *j*) **todobad bu jogi,**	,, ,, ,,
Ilaḥ keliah ya jira,	There is one God.
Ilaḥha wein, *or* **Ilaḥhi weina,**	The great God.
Sahebka (i. *c*) **jannada iyo dulka,**	The Lord of Heaven and earth,
or—	*or*—
Ilaḥha wein e jannada iyo dulka ba leh,	The great God to whom Heaven and earth belong.
Isaga waḥ walba aburai,	He has created all things.
Ilaḥhasa (i. *c*) **mel walba jira,**	That God is everywhere.
or—	
Ilaḥhasu (iii. *l*) **mel walba wa jira,**	,, ,,
Isaga (i. *c*) **waḥ walba yaḥan,**	He knows everything.
or—	
Isagu (iii. *l*) **waḥ walba wa** *or* **wu yaḥan,**	,, ,,
Waḥha ad madaḥhaga iyo aloshada ku haisata wa garta,	He knows everything you have in your head and in your heart.

Examples (*continued*).

ma kitabki (ii. *i*) **ninka** (i. *c*),	Is it the man's book?
anigu (iii. *j*) **shalai bahalki** (ii. *h*) **ḫawaja** (i. *c*) **Schmidt ban arkai**,	Yesterday I saw Mr. Schmidt's wild animals.
abḫaddi (ii. *g*) **i ken**,	Bring me the small box.
faraski (ii. *g*) **ninka** (i. *c*) **me?**	Where is the man's horse?
dibigasu (iii. *l*) **wa kisi**,	That ox is his.
maḫa ninku (iii. *j*) **samainaya?**	What is the man doing?
wilku (iii. *l*) **wa gabanyahai, lakin ma huma**,	The boy is small, but not bad.
tasu (iii. *l*) **wa walashá**,	That is your sister.
kasu (iii. *l*) **wa wilkaga**,	That is your son.

Para. VIII.

The Use of a *and* i *without Support.*

28. *The sound* **a.** This sound is very often employed at the end of nouns in an indefinite or partitive sense. At first hearing this seems to be an indefinite article; but after inquiry we found that—

(i.) This sound may optionally be added to a noun taken in an indefinite sense, *e.g.* in the sentence:

An elephant and a sand antelope met one day, **marodi iyo sakaro malina kulmai;**

instead of employing **malin** with **a**, we can say

marodi iyo sakaro malin kulmai, *or*
marodi iyo sakaro ya malin kulmai, *or*
marodi iyo sakaro malin wada kulmai.

For **roba yimi**, 'it rained,' Somalis also say **rob ba yimi** and **rob ya yimi.**

(ii.) When added to nouns taken in a partitive sense, this sound is not simply that of **a**, but is for **ah**, meaning 'being,' root of the verb **ahaw**, 'be' (see § **111**, ii.).

Ex. Bring me a dish of meat, **ḥeĕlo hilibah i ken** (*lit.* a dish being meat to me bring).

Give me some rice, **in barisah i si** (*lit.* a part *or* some being rice to me give).

(iii.) This sound is very often a change from **o** into **a** according to the rules of Euphony (see § **135**), and also a kind of contraction in the pronunciation of plural definite nouns.

Ex. There was a day, **'asha** (for **'asho**) **waḥa jirai.**

Water! **biyaha!** wood! **ḫoriyaha!**

These cries of water- and wood-sellers seem to be **biya** and **ḫoriya**, but they really are **biyaha!** and **ḫoriyaha!** plural of **biyo** and **ḫori.**

29. *The sound* **i.** This sound is generally employed with certain collective nouns, as **rag**, men (in general), **ragi**, men *or* the men; **gel**, camels, **geli**, camels *or* the camels; **hād**, fowls, **hādi**, fowls *or* the fowls, *or* birds in general; and some other nouns when they are used in a general or indefinite sense.

Ex. In the Somali country men are not strong, but women are strong, **ragi dulka Somalied ku ma ḥog badna, lakin nago wa ḥog badanyihin.**

If the camels carry rice into the jungle, they will be captured, **auri hadai miyiga baris u ḫado, wa la da'a.**

A crow and the other birds assembled, **tuka** *or* **tukai iyo hādi kaleh iss u yimi.**

The wind is bad, **dabaili wa ḥuntahai.**

Here **dabaili** is taken in a general sense, otherwise we should say **dabaishi.**

(ii.) The vowel **i** is sometimes added to adjectives of quality; in this case the noun qualified, although definite, is used without the article.

Ex. The good fathers are few, the bad ones are numerous, **abbai wanaksani wa yaryahai,** *or* **abbayal wanaksani wa yaryihin, abbayal ḥunḥumi wa badanyihin.**

PARA. IX.

THE DEFINITE ARTICLE, WHEN EMPLOYED ALONE.

30. It frequently happens, especially in speaking, that the articles **ka, ki, ku** and **ta, ti, tu,** instead of being added to nouns as affixes, are employed alone. **ka, ki, ku** are used for masculine and **ta, ti, tu** for feminine nouns. The other forms of the article are always used as affixes.

Ex. **ka, ki, ku kaleh,** the other (mas.).
ta, ti, tu kaleh, the other (fem.).
ka, ki, ku hore, the first (mas.).
„ „ „ **labad,** the second (mas.).
ta, ti, tu dambe, the last (fem.).
„ „ „ **afrad,** the fourth (fem.).

31. The forms **ki** and **ti** are very often used as Demonstrative Pronouns (see **§ 206**).

Ex. **ki shalai,** that of yesterday (mas.).
ti shalai, „ „ (fem.).

But in such instances the forms **ka, ku, ta, tu** are generally replaced by **kan,** dem. prn. for the masculine, and **tas,** dem. prn. for the feminine.

Ex. **kan manta,** that *or* the one of to-day (mas.).
tas manta, „ „ „ (fem.).

CHAPTER II.

THE NOUN.

PARA. I.

32. Nouns are of two kinds, Proper and Common.

33. We shall not treat here grammatically of Proper Nouns. Many are derived from the Arabic, and others are traceable to a root giving their signification.

34. Common nouns may be divided into the following varieties, viz. Collective, Material and Abstract Nouns.

35. Collective Nouns denote a number of things thought of together as a whole; as,

arur, arurti	children, the children.
dad, dadki	people, the people.
dumar, dumarki	women, womankind, the women, &c.
'oll, 'ollki	army, enemy, the armies, the enemies.

adi, adigi (sing.), **adiyo, adiyihi** (plur.), goats and sheep (herd), the goats and sheep.

N.B.—When collective nouns are used in the singular form, they have no plural; and when used as collective nouns in the plural form, they have no singular. *Exception:* **adi,** 'goats and sheep (herd),' which has the two forms, with the same meaning in each.

36. Material Nouns denote substances; as,

birr, birrti	iron, the iron.
dagaḥ, dagiḥhi	stone, the stone.

37. Abstract Nouns denote qualities, state or condition, and actions. There are not many abstract nouns in the Somali language; especially few for qualities, virtues and vices.

Ex. **nolan, nolanti** life, the life.
'aḋo, 'aḋadi anger, the anger.
naḥaris, naḥaristi pity, the pity.

38. Many other abstract nouns are formed by adding **-nimo** to a root; as,

'ajis, idle **'ajisnimo,** idleness.
gesi, warrior, bold **gesinimo,** courage.

39. Nouns of action or Verbal Nouns may often be formed by adding **-nin** to the verb.

N.B.—In speaking, Somalis rarely use abstract nouns; they nearly always express their ideas by means of the verb. Their manner of forming verbal nouns is very puzzling, and can be learnt only by practice, or from the Dictionary.

Para. II.

40. Common Nouns are also divided into three classes: Primitive, Derivative and Compound.

41. Primitive Nouns are those which do not originate in any other word; but from them may spring a family or set of other words. They include the names of persons, animals, plants, natural objects, the members of the body, &c. Many of them are of one syllable. Some are also used as verbs.

Ex. **af,** mouth, language, edge.
jir, rat.
gabai, poem **gabai,** sing (verb).
hadal, speech **hadal,** speak (verb).

42. Derivative Nouns comprise all those derived from other parts of speech, as nouns, adjectives, verbs, &c. They are formed from the primitive noun by means of inflections, affixes, &c.

Ex. **'ad**, white	**'adan**, —**ki**, the whiteness.
adag, strong	**adkan**, —**ti**, the strength.
barki, Somali wooden pillow	**barkimo**, —**adi**, the pillow.
dul, attack (verb)	**dulan**, —**ki**, the attack of another tribe.
der, tall, deep, high, long	**derer**, —**ki**, the depth, length, height.

43. Compound Nouns are formed by joining two primitives, either noun to noun, or noun to verb.

Ex. From **shimbir**, 'bird,' and **libaḥ**, 'lion,' is formed **shimbir-libaḥ**, 'an owl.'

From **adi**, 'sheep and goats (herd),' and the verb **jir**, 'be with,' is formed **adijir**, 'shepherd,' —**ki**, 'the shepherd,' and —**ti**, 'the shepherdess.'

From **abba**, 'father,' and the verb **tirso**, 'count for yourself,' is formed **abtirso**, 'make the genealogy,' and **abtirsiniyo**, 'genealogy.'

From **af**, 'language,' and the verb **'eli**, 'turn,' is formed **af'elis**, 'interpreter.'

Para. III.

Of Gender.

44. In Somali, as in French, the gender of most nouns is quite arbitrary, and can be known only by the definite article singular.

45. Gender corresponds to sex. Living beings, viz. persons and animals, are divided into two sexes, male and female; or two genders, masculine and feminine.

Gender of Persons.

46. Generally, all nouns denoting men are of masculine, and all nouns denoting women of feminine gender.

Masculine.	Feminine.
ninki, the man	**nagti**, the woman.
wilki, the boy	**gabaddi**, the girl.
abbihi, the father	**hoyadi**, the mother.
walalki, the brother	**walashi**, the sister.
aderki, the paternal uncle	**eddadi**, the paternal aunt.
abtigi, the maternal uncle	**habaryarti**, the maternal aunt.
awowihi, the grandfather	**ayaiyadi**, the grandmother.

Gender of Animals.

47. There are two ways of indicating the gender of animals.

(i.) By a different word; as,

Masculine.	Feminine.
faras, a horse	**geniyo**, a mare.
orgi, a he-goat	**ri**, a she-goat.
wan, a ram	**sabein**, a ewe.
ār, a lion	**gol**, a lioness.
rati, a camel	**hal**, a she-camel.
dora, a cock	**luki**, a hen.

(ii.) By placing after the name of the animal the word **lab** for males, and **ddidig** for females.

	Masculine.	Feminine.
Ex.	**faras lab**, a horse	**faras ddidig**, a mare.
	libaḥ lab, a lion	**libaḥ ddidig**, a lioness.
	eï lab, a dog	**eï ddidig**, a bitch.

Gender of Inanimate Things.

48. We cannot give any fixed rules for distinguishing the gender of inanimate things. The following directions, although imperfect, will nevertheless be found useful in making this distinction.

49. Monosyllables forming their plural by repeating the final consonant preceded by the vowel **a** are of masculine gender; as,

Sing.	Plur.	Gender.
af, mouth	**afaf**, mouths	**afki**, the mouth (mas.).
nin, man	**niman**, men	**ninki**, the man „

50. Monosyllables not forming their plural by the above rule are of feminine gender.

Sing.	Plur.	Gender.
'ag, foot	**'ago**, feet	**'agti**, the foot (fem.).
ḋab, lap	**ḋabo**, laps	**ḋabti**, the lap „

51. Nouns ending in **o** are generally of feminine gender; as,

arurnimo, childhood	**arurnimadi**, the childhood.
awo, interest	**awadi**, the interest.

52. Nouns derived from the Arabic, in which they terminate in ة, are also generally of feminine gender; as,

hekmad, Providence	**—di** (fem.).
ḥelad, cheating	**—di** „
ḫarurad, bottle	**—di** „

Of Common Gender.

53. Certain nouns can be said to be of common gender, as follows:

(i.) Some nouns denoting a whole class of persons or animals have the same article for both genders; as,

Ex. **dad**, people, —**ki**, the people (in general, men and women).
arur, children, —**ti**, the children (in general, boys and girls).
gel, **geli**, camels, the camels (male and female).
hād, **hādi**, fowls, the fowls (,, ,,).

(ii.) Others are only of common gender when indefinite. When they are definite, the mas. article points out males and the fem. art. females; as,

inan, child (m. and f.), —**ki**, the child *or* son, —**ti**, the child *or* daughter.
adon, slave (m. and f.), —**ki**, the slave (m.), —**ti**, the slave (f.).
agon, orphan (m. and f.), —**ki**, the orphan (m.), —**ti**, the orphan (f.).

N.B.—The word **ina**, 'son *or* daughter,' often used in Somali instead of **ilmo** or **inan**, is never inflected, and is employed indifferently for both genders.

Para. IV.

Of Number.

54. Nouns have two numbers, Singular and Plural.

55. The singular denotes one object. The plural denotes more objects than one, and is formed according to the following rules:—

Rule I. Monosyllables are either masculine or feminine. Masculine monosyllables form the plural by repeating the final consonant preceded by the vowel **a**; as,

Singular.	Plural.
gur, marriage	**gūrar**, marriages.
der, he-gazelle	**derar**, he-gazelles.
nin, man	**niman**, men.
'an, cheek	**'aman**, cheeks.

N.B.—Monosyllables ending in **n** change it into **m** in the plural. The nouns under the above rule take in the plural the same definite article (see § **18**) as in the singular, except nouns ending in the plural in **l**, which change that letter into **sh**; as **'elal**, 'wells'; **'elashi**, 'the wells.'

Rule II. Feminine monosyllables form their plural by adding **-o**.

Singular.	Plural.
bad, sea	**bado**, seas.
din, religion	**dimo**, religions.
dār, oath	**daro**, oaths.

Exception: The noun **il**, 'eye,' has for its plural **indo**, 'eyes.'

Rule III. Most dissyllabic nouns (mas. or fem.) form their plural by adding **-o** or **-yo**. Generally dissyllabic nouns ending in **i**, and many ending in **f** and **h**, form the plural by adding **-yo**. All others form their plural in **o** (see Dictionary).

Singular.	Plural.
abban, guide, protector	**abbano**, guides, protectors.
abti, maternal uncle	**abtiyo**, maternal uncles.
sa'ad, clock, hour	**sa'ado**, clocks, hours.
dullaḥ, abcess, boil	**dullayo**, abcesses, boils.

Rule IV. Dissyllables, mas. or fem., having the accent on the penultimate, form the plural by dropping the vowel of the last syllable and adding **-o**.

Singular.	Plural.
gabaḋ, girl	**gabḋo**, girls.
safar, caravan, travel	**safro**, caravans, travels.
ilig, tooth	**ilko**, teeth.

Rule V. Nouns ending in **a, ai, eh** form the plural by adding **-yal.**

Singular.	Plural.
abba, father	**abbayal,** fathers.
falai *or* **fula,** coward	**fulayal,** cowards.
odai, old man	**odaiyal,** old men.
hangaraleh, scorpion	**hangaralayal,** scorpions.

Rule VI. Feminine dissyllables or polysyllables ending in **o** form the plural by adding **-in.**

'asho, day	**'ashoin,** days.
'antugo, mouthful	**'antugoin,** mouthfuls.
dawo, medicine	**dawoin,** medicines.
dermo, mat	**dermoin,** mats.
dimasho, death	**dimashoin,** deaths.

N.B.—Abstract nouns ending in **imo** have but one number.

Rule VII. A plural which we will call Intensive is sometimes formed by means of **-yal** added to the indefinite plural, and changing **o** into **a**; as,

Singular.	Indefinite plural.	Intensive plural.
boḫol, a hundred	**boḫolo,** hundreds	**boḫolayal,** many hundreds.
nag, a woman	**nago,** women	**nagayal,** many women.
gabaḍ, a girl	**gabḍo,** girls	**gabḍayal,** many girls.
waran, a spear	**warmo,** spears	**warmayal,** many spears.
dibi, an ox	**dibiyo,** oxen	**dibiyal,** many oxen.

PARA. V.

OF THE CASES.

56. The different cases of the noun, as Nominative, Genitive, Accusative, Dative, Vocative and Ablative, existing in Latin and other

European languages, are shown in Somali, either by the endings of the article (see Chap. I., Para. VII., p. 15), or by particles, pronouns, prepositions, &c.

57. *Nominative.* The nominative expresses the name of the person or thing which acts, or which is the subject of discourse. It may be known

(i.) By its being expressed first in a sentence, as in

The cat ran to the dog, **dinaddi eïgi yai ku orodai.**

In this sentence the fem. subject **dinaddi** is known (1) by its being expressed first in a sentence, and (2) by the fem. pronoun **yai.** In saying

The dog ran to the cat, **eïgi dinaddi yu ku orodai,**

the mas. subject, **eïgi,** 'dog,' is known by its position and by the mas. pronoun **yu.**

(ii.) By the ending **u** of the article (see § **26**).

(iii.) By the particles **ba, wa, ya** and **waḥ.**

The particle **ba** immediately follows the noun which is subject (see § **3**). The particles **wa, ya** and **waḥ,** which last is combined with the personal pronoun, may be separated from the subject and immediately precede the verb.

Ex. Ripe figs are purple, **beirdaha bisli wa gududanyahai.**
Who made the world? **duniyada ya aburai?**
God, **Ilahba aburai.**
Blacksmiths work in iron with a furnace and bellows and heavy hammers, **tumaladu waḥai ka shaḥaiyan birr o mufo iyo buffimo iyo dubayal 'ulus yai ku shaḥaiyan.**

58. *Genitive.* The genitive or possessive case shows that some-

thing belongs to the person or thing denoted by the noun. It may be formed

(i.) By placing the thing possessed before the possessor, distinguished by the article ending in **a** (see § **24**, *c.*).

Ex. The man's house, **aḡalki ninka.**
The man's house is large, **aḡalki ninka wa weinyahai** (*lit.* the house the man it is large).

(ii.) By adding the possessive pronoun to the thing possessed. In this case the name of the possessor is placed first; as,

The man's house is large, **ninka aḡalkisu wa weinyahai** (*lit.* the man his house it is large).

59. *Dative.* The dative denotes the person to whom a thing is given, or for whom a thing is done. It may be known from the meaning of the verb, or by a particle preceding the verb if required. This particle is often **u** alone or combined with the particles **ka** and **ku.**

Ex. Give (to) me, **i si.**
Give to him, **si** *or* **u dib.**
Take to the man, **ninki u gei** (*lit.* the man to take).
Write the letter for the boys, **inamada warḡadda ugu dig.**

60. *Accusative.* The accusative expresses the name of the person or thing which is the object of an action implied in a transitive verb. In Somali the accusative nearly always follows the subject or nominative. Nevertheless, sometimes, on account of euphony or emphasis, it follows the verb or precedes the subject.

Ex. The man has bought an ox, **ninki** (subject) **dibi** (object) **bu ibsadai** (*lit.* the man an ox he has bought).
God has created man for felicity, **nin** (object) **Ebbahai**

(subject) **raḥo u aburai** (*lit.* man God felicity for has created).

Here the object precedes the subject on account of euphony.

How do you call God the Son made man? **side bad ugu yeda Ilahha inanka nin samaismai?**

Jesus Christ, **waḥan ugu yeda Issa Kristos.**

61. *Vocative.* The vocative or nominative of address is used in calling, or when addressing a supplication, a prayer, &c. to someone. It is distinguished by interjections or particles, as **ow, yow** or **yohow,** which are added to the noun.

Ex. **Ilahow,** O God! **Ebbaiyow,** O my God!
ninyohow, thou man **ragyohow,** you men.
Ilahyohow, thou God.

62. *Ablative.* The ablative, denoting taking away or going away, is expressed by the particle or preposition **ka,** meaning 'from,' which is very often combined with the **u** of the dative, or the simple pers. pronouns. In this instance **k** is changed into **g.**

Ex. Take from me, **iga ḫabo.**
Go away from us, **naga tag.**

63. Another case, which we may call *Instrumental,* is formed by means of the particles **la,** often combined with **ka** forming **laga,** and **ku,** often combined with **u** forming **ugu.**

Ex. The world is made out of nothing, **dunidu waḥba laga ma samain.**
God made the world out of nothing and by his word only, **Ilah dunida wuḫu ka aburai babaḥ iyo hadalkisa.**
Eat with the hands, **sa'abka ku 'un.**
Thy will be done on earth as it is (done) in Heaven, **ḫaulkagu dulka ha ku damado sidu** (*for* **sida yu**) **jannada ugu samaisan yahai.**

64. In Somali, the cases are not indicated by different endings as in Latin and other European languages. What we have said about the vowel-sounds **a** and **i** cannot be taken as fixed rules, for Somalis change them according to the time, the presence, or absence of the persons or things they speak of. The vowel-sound **u** only, when it is not a contraction of **a** (article) and **yu** (personal pronoun), is always affixed to a noun the subject of the sentence.

---

65. To illustrate the foregoing chapters on the Article and the Noun, we give below a list of nouns used by the Somalis for their parents and other relatives, and also the names of some of their furniture, dresses, utensils and tools. In order also that the student may better understand the examples given under Numerals, Adjectives, Pronouns, &c., we here translate literally some short sentences on religion and on the way in which Somalis erect their tents or huts.

66. Names of Parents and other Relatives.

Masculine.	Feminine.
man, **nin**, —**ki**,	woman, **nag**, —**ti**.
mankind, **raganimo**, —**adi**,	womankind, **naganimo**, —**adi**.
men (in general), **rag**, —**gi**,	women (in general), **dumar**, —**ki**.
old man, **odai**, —**gi**, **islan**, —**ki**,	old woman, **habár**, —**ti**, **islan**, —**ti**.
father, **abba**, —**ihi**,	mother, **hoyo**, —**adi**.
grandfather, **awow**, —**gi**,	grandmother, **ayeiyo**, —**adi**.
paternal uncle, **ader**, —**ki**,	paternal aunt, **eddo**, —**adi**.
maternal uncle, **abti**, —**gi**,	maternal aunt, **habáryar**, —**ti**.

Masculine.	Feminine.
father-in-law and step-father, **sodog, —gi; ader, —ki,**	mother-in-law and step-mother, **sodoh, —di; ayo, —adi.**
husband, **nin, —ki, islan, —ki,**	wife, **nag, —ti, afo, —adi, úri, —di, islan, —ti.**
son, **inan, —ki, ina, wil, —ki,**	daughter, **inan, —ti, ina, gabaḋ, —di.**
brother, **walal, —ki,**	sister, **walal, —shi.**
brother-in-law, **sedi, —gi,**	sister-in-law, **dumashi, —di.**
nephew (my), **inanki walakai, ina walalkai, ina walashai, walalkai ba ḋalai, walashai ba ḋashai,**	niece (my), **inanki, ina walalkai, ina walashai, walalkai ba ḋalai, walashai ba ḋashai.**
young man, **dalinyar, —ki, barbar, —ki,**	girl, **gabaḋ, —di, inan, —ti, ugub, —ki.**
young men, youths, **dalinyaro, —adi, barbar, —ki,**	girls (in general), **hablo, —ihi, ugubod, —ki.**
bridegroom, or a newly married man, **aros, —ki,**	bride, or a newly married woman, **arosad, —di.**

67. General names.

relations, kindred, **higal, —ki, hadiḋ, —ki.**
parents and other relations, **walid, —ki.**
family, **has, —ki.**
tribe, **toll, —ki.**
paternal cousin (mas. and fem.), **ina ader, ilma ader** (pronounced **in-ader, ilm-ader**).
maternal cousin (mas. and fem.), **ina abti, ilma abti.**
marriage, **gūr, —ki, gursad, —ki.**
bachelor, **dob, —ki.**
widow, **'armali, —di.**

68. Names of some articles of furniture, dresses, utensils and tools.

abḥad, —di, a small box, generally made of the bark of trees.

agān, —ti, a bark vessel, shaped like a double cone and protected by a light frame called **sāb.**

bararug, —ti, bracelets for women, glass-ware.

barjin, —ki, stool (with three legs).

barki, —gi, wooden pillow (in the form of a crescent).

barkimo, —adi, pillow (European).

birrḥab, —ki, pincers.

bishil, —ki, wedge.

boḥor, —ki, woman's belt, any band or bandage.

buffimo, —adi, bellows.

busta, —ihi, blanket.

dabol, —ki, lid, cover; **dabol deri,** cover of a kettle.

ḍar, —ki, cloth, clothes (general name).

ḍarur, —ti, filter.

dāsad, —di, jug, pot, empty tin pot.

dawa, —ihi, pan.

ḍereb, —ti, two skins sewn together, used for carrying children.

dermo, —adi, mat.

deri, digsi or **disti, —gi,** kettle, boiler.

ḍil, —shi, jar made of the fibres of a certain wood first passed through the fire.

dowlis, —ki, rope and pail used for drawing water.

dubba or **dubbai, —ihi,** hammer.

dugagad, —di, bracelet (general name).

dura, —ihi, vessel with a handle, used for taking up soup or water.

fandal, —ki, spoon.
fandal faroleh, fork (*lit.* spoon having fingers).
gaḑ feḑ, —ki, comb for the beard: it is the same as **saḥaf, —ki,** woman's comb.
galas, —ki, glass.
gambad, —ki, three-legged stool.
gambo, —adi, coiffure of Somali women (black linen).
gobais, —ki, wooden tube used for blowing the fire.
gog, —gi, large jar for ghee, made of camel's skin.
gogel, —shi, bed (complete), bed or mat and blanket.
gorof, —ki, skin pail used in digging a well.
haïmboro, —adi, wooden bracelet.
hashin, —ti, skin bag, used to put all kinds of things in.
ḥeḑo, —adi, wooden platter, dish.
ḥeḑo sibidi, —di, funnel-shaped wooden bowl.
hilḫad, —di, earring.
had gudub, —ti, half of the Somali dress.
ḫabal, large oval wooden pan or basin, crip, manger.
ḫaḑafi or **ḫarafi, —hi,** wooden sandal.
ḫaili, —gi, large coloured Somali linen dress (sheet).
ḫaïran, —ki, skin garment for men.
ḫarurad, —di, bottle.
ḫudda, —ihi, large wooden spoon, ladle, skimmer.
kab, —ti, sandal, shoe, boot, slipper.
kalâh, —hi, wooden water-cup, mug.
kursi, —gi, chair.
kusad, —di, water-jug.
irbad, —di, needle, pin.
jalahad, —di, pitcher.
lissin, —ki, grindstone, whetstone.

mahād, —ki,	big needle, used for sewing mats and bags.
mindi, —di,	knife.
maro, —adi,	the large Somali linen dress or sheet (for both sexes).
marawahad, —di,	fan.
minfiḫ, —di,	broom.
mis, —ki,	table.
moya or **moyai, —ihi,**	wooden mortar.
moyaitumai, —ihi,	pestle, stamper.
muda', —'ihi,	fork, the Somali fork which has only one prong.
naḋ, —ki,	a leathern bucket used for watering cattle.
rumai or **'adai, —gi,**	tooth-brush, tooth-stick.
sofa, —ihi,	file.
solai, —gi,	gridiron (Somalis use a stick in the place of iron).
tebed, —di,	vessel made of camel leather (used for ghee).
tebeda dara, —ihi,	ladle used for soup and ghee.
tib, —ti,	wooden pestle.
ubo, —adi,	vessel for ghee.
weilalis, —ti,	skins sewn together and forming a mat.
wel, —ki,	vessel (general name for utensils or sets of pots and jars).

69. Sentences on Religion.

English.	Somali (with literal English translation).
Who made the world?	**Duniyada ya aburai?** world the who made (created)?
God.	**Ilah ba aburai.** God he (created) made.

Who made you*?

Ya ku aburai?
Who thee* made?

God made me (us).

Ilah ba i (na) aburai.
God he me (us) made.

To whose image and likeness did God make you?

Midab ma iyo ekan ma Ilahhai
Image what? and likeness what? God
ku aburai?
thee made?

God made me to his own image and likeness.

Ebbahai midabkisi iyo ekantisi ayu
God image his and likeness his he
i aburai.
me made.

Is this likeness to God in your body or in your soul?

Ekantas Ebbahai ma jidkaga ku jirta
Likeness this God ? body thy in is
mase naftada?
or soul thy?

This likeness to God is chiefly in my soul.

Ekantas Ebbahai naftaidai u rontahai.
Likeness this God soul my chiefly is.

How is your soul like to God?

Side naftadu Ebbahai ugu ektahai?
How soul thy God to him like is?

My soul is like to God because it is a spirit and immortal.

Naftaidu wahai Ilah ugu ektahai
Soul my thing it God to him like is
haddeh wa ruḥ o weliged waanai
because it is a spirit and never it not
dimanain.
dies (not).

---

* N.B.—Somalis always use the pronoun 'thou' instead of 'you,' when speaking to one person only.

Of which must you take most care, of your body, or of your soul?

Iyamad ād u jirta jidkaga
What you take most care of body thy
mase naftada?
or soul thy?

I must take most care of my soul, for Christ has said "What doth it profit a man, if he gain the world and suffer the loss of his own soul." (Matt. xiv. 26.)

Naftaida inan ilaliyo ban lehahai
Soul my that I take care I have (must)
haddeh 'Issa Kristos ba yidi Mahai nin
because Jesus Christ he said What a man
ugu filantahai hadu duniyada
to him (is enough) profit is if he world the
o dan helo o naftisa lumiyo (or **hallaiyo**).
all gain and soul his lose (lose).

What must you do to save your soul?

Inad naftada la baḥsatid, maḥad
That thou soul thy save what thou
yeli?
must do?

To save my soul I must worship God by Faith, Hope and Charity; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart.

Inan naftaida la baḥsado, Ilahhai
That I soul my save God
inan amin iyo sugnin iyo ja'alan
that I Faith and Hope and Charity
ku 'abudo ban lehahai, waḥha waiyai,
him worship I have (I must) that is
inan Isaga rumaisto ban lehahai, o
that I Him believe I have (must) and
inan Isaga sugo ban lehahai o
that I Him hope I have (must) and
inan Isaga ḥalbigaiga o dan ka ja'alado
that I Him heart my all from love
ban lehahai.
I have (must).

70. Manner of building the Somali tent.

English.

When the Somali arrives at any place whatever, the women sweep it, thrust into the ground the forked stakes, and over them they place the boughs; they fix in the ground the props (of the door-frame), tie the first sticks and boughs together, and to them the props of the door-frame. Then, one by one, they place over these the bent sticks and the small boughs, and tie them all together. Over this framework they put mats to hide the interior of the hut.

Somali (with literal English translation).

Gorta Somalidu mel un degto,
When Somali the place whatever arrives,
meshá naguhu haẗdān hensararkai
place this women the sweep, forked stakes
(for **hensararka yai**) **ẗaban** or **āsan**
the they fix or thrust into the
dabadedna ya'aï'ga yai
ground afterwards also boughs the they
dusha ka saran o udubka
above place and props the (for the
yai ẗaban o digdaḥadai (for
door-frame) they set up and first sticks the
digdaḥada yai) **ku ḥidan o udubka**
they to tie and props the
yai ku ḥidan o digaḥa kalehna
they to tie and bent sticks the others also
yai mid mid u saran, o digaḥa
they one by one them place on and the
lolkaahna dusha ka saran
small boughs *or* sticks also above place
o ku ḥidḥidan. Dabaded tana
and to them tie. After this
ḥararadai dusha ka saran o aḥalka
mats the they above place and house
[the (or the interior of the hut)
lugu hariya.
by them is hidden.

Sometimes Somalis surround their hut with earth, so that water may not enter it when it rains. They also hill up sand all around, that no water can come inside when it rains very much. If there is water inside, they make two holes, that it may be able to flow out.

Marmar ba Somalidu aḥalkeda ku
Sometimes he Somali the house his with
warejisa amud si na biyuhu u
surround earth so that not water the it
so gelin gorta robku ād u dahayo.
enter when rain the much falls.
Iyagu na, wai mosan si an
They also they hill up sand around so not
dādku u so gelin. Amase hadi dādku
flood the it enter. But if water the
ku jiro aḥalka, laba dalolod bai sa-
in is house the, two holes they make
maiyan si biyuhu uga boḥo.
so that water the it from may flow.

If they do not do so, their hut is filled with water, and they have not a dry place to sit on.

Hadanai sidas samainin biyo ya
If not they so make (not) water it
aḥalka ka buḥsami o melai (for **mel**
house the with is filled and a place they
bai or **mel yai**) **faḍistan heli mayan.**
sit on find not.

Then they cut branches and arrange them inside, in such a manner that they may be able to sleep on them. This they call **daragad** or interior upper floor.

Gortasai lamo so gogoiyan o
Then they branches cut and
aḥalka gudihisa digan, waḥai yi-
house the inside his place, this they
ḍahdan daragad o wai
call interior upper floor, and they
goglan inai dushisa ku
prepare the bed that they on it (may)
seḥedan.
sleep.

A Somali family never lives alone in the jungle. Several assemble and form a **rer** or village, and all at the same time take down their huts.

Has Somalied keligi miyi ku
A family Somali alone the jungle in
maaha, lakin iss u yimaḋan o
not is, but themselves assemble and
rer bai noḫdan, o guriga mar
a village they form, and tent the at the
yai ka wada guran.
same time they all take off or down.

Now, the first work of these families consists in making two enclosures, a small one on the left for the sheep and goats, and a large one for the camels and cows. In order that wild beasts may not enter these enclosures they surround them with felled trees. When they cannot find trees to make these enclosures, they surround the whole **rer** or village with a ditch.

Iminka hasaskasi waḫai kaga
Now families these what they with
ḫabtan shuḫulkoda o labada ḫero
begin work their and two the enclosures
yai samaiyan, mid wa yartahai o wa
they make one it small is and is
deḫda o aḋiga leh tan
left the and sheep and goats belongs to, the
kaleh wa ballaḋantahai o bahal
other it large is and wild beast
so geli kari mayo o lo'da iyo gela
enter cannot and cows the and the
ya faḋista. Gedad la gogoiyai
camels they remain in. Trees cut
ya ḫero lagu ōda waḫai
they enclosure with them surround thing
yiḋahdan ōd amase ōdo.
they call fence or enclosure.
Gortanai ōd heli mayan,
When they trees for the fence find not
boran bai rerku ku warejian.
a ditch they village the with surround.

When there is no lion near the village each hut has its own entrance. But if there is a lion near, the whole **rer** has only one entrance, and outside of it they surround the place of the horses with a fence and give them grass to eat.

Gortanai libaḥ ka baḫain aḫal
When not they a lion of afraid are house
waliba ilin bu lehyahai. Hadai
each an entrance it has. If they
libaḥha ka baḫayan se ilin
lion the of afraid are but an entrance
keliah ya rerko (for **rerku o**) **ḋami lehya-**
single it village the all has;
hai; duledka ḥero fardaha
outside the an enclosure horses the
uga ōdan o gedo yai
them with a fence surround and grass they
ku siyan.
to them give.

Sometimes they take them to graze till midnight; but if a wild beast is near, the horses are tied up in the enclosure.

Marmar bai mirr geiyan ilama
Sometimes they to graze take till
habein baḋka. Hadi rerka 'agtisa
night half the. If village the side his
bahal jogo, fardaha ḥeradoda
a wild beast is, horses the enclosure their
ya lagu ḥidan.
they into are tied.

All the people sleep inside the enclosure, sometimes in the hut and sometimes outside of it.

Ḋadka o ḋami ḥeradu (for **ḥerada yu**)
People the all enclosure the they
seḥedan, marmarna aḫalka gudi-
sleep, sometimes also house the inside
hisa, marmarna aḫalka hortisa.
his, sometimes also house the front his.

The men take the cattle to graze, and have

Raggu holohoda yai dajian
Men the cattle their they to graze take

nothing else to do; the women do all the work.	**haul** a work	**kaleh** other	**ma laha,** not have,	**hausha o dan** work the all	
	nagaha habta. women the do.				

CHAPTER III.

THE NUMERALS.

71. The Numerals are here treated in a separate chapter, and placed between the Noun and the Adjective, because many of them, although used to express the meaning of our Numeral Adjectives, are nevertheless nouns in Somali, and can be used alone.

72. To give rules would be useless, for by rules alone it would be impossible to find out the true manner of expressing numerals. We simply give a list of them with their inflections, and explain the way in which Somalis use them; and from this are deduced the necessary directions for their right use.

PARA. I.

CARDINAL NUMBERS.

73. All cardinal numbers are nouns. They are feminine up to 'eight' inclusive, after which they are masculine.

They are as follows:—

1	**kow,**	**—da,**	**—di,**	**—du.**	6	**leh,**	**—da,**	**—di,**	**—du.**
2	**laba,**	,,	,,	,,	7	**todoba,**	,,	,,	,,
3	**sadeh,**	,,	,,	,,	8	**sided,**	,,	,,	,,
4	**afarr,**	,,	,,	,,	9	**sagal,**	**—ka,**	**—ki,**	**—ku.**
5	**shan,**	**—ta,**	**—ti,**	**—tu.**	10	**toban,**	,,	,,	,,

11 **kowb iyo toban, —ka,** &c.
12 **lab iyo toban.**
13 **sadeḥ iyo toban.**
14 **afarr iyo toban.**
15 **shan iyo toban.**
16 **leḥ iyo toban.**
17 **todob iyo toban.**
18 **sided iyo toban.**
19 **sagal iyo toban** or **labatan mid la.**
20 **labatan.**
21 **kowb iyo labatan.**
22 **lab iyo labatan.**
23 **sadeḥ iyo labatan.**
30 **sodon.**
40 **afarrtan.**
50 **konton.**
60 **leḥdan.**
70 **todobatan.**
80 **sidehtan.**
90 **sagashan.**
100 **boḫol.**
101 **boḫol iyo mid.**
199 **boḫol iyo sagal iyo sagashan,** or **laba boḫol mid la.**
200 **laba boḫol**; the 200, **labadi boḫol,** or **laba boḫolki.**
201 **laba boḫol iyo mid.**
999 **sagal boḫol iyo sagal iyo sagashan,** or **kun mid la.**
1000 **kun.**
2000 **laba kun.**
2001 **laba kun iyo mid.** The same manner of counting as for hundreds.

1,000,000 **kun jer o min kumah.**

Observations.

74. kow, 'one,' is also expressed by **mid** and **keli.**

kow is used :—

(i.) In counting, as **kow, laba, sadeḥ,** &c.

(ii.) In speaking of the time.

Ex. What o'clock is it? **war! wa sa'adma?** or **wa gor ma?** or **war! wa imisaddi?**

It is one o'clock, **wa kowdi.**

It is half past one, **wa kowdi iyo baid.**

It is a quarter to two, **wa kowdi iyo baid iyo waḥ,** or **wa labadi waḥ la,** or **wa labadi waḥ diman.**

Ex. It is a quarter past one, **wa kowdi iyo waḥ.**
Come back at half past one, **kowda iyo baḍka so noḫo** (sing.), **so noḫda** (plur.).

(iii.) To express that but one is left; as,

This is the only one I have, **wa kowdan** (for **kowda ban**) **lehahai.**
This one remains, **kowda na ka haḍai.**

75. mid, —ka, —ki, —ku (mas.), **mid, —da, —di, —du** (fem.), is employed:—

(i.) To express 'one' in cases where **kow** is not used; as,

Give me one, **mid i si,**	give him one, **mid si.**
Give us one, **mid na si,**	give me the one, **midka i si.**
Bring me one, **mid la kalai,**	bring me the one, **midki la kalai.**
One came (mas.), **mid ba yimi,**	the one came, **midki yimi** or **ba yimi.**
One came (fem.), **mid ba timi,**	the one came, **middi timi** or **ba timi.**

(ii.) **mid** is always used in place of a noun, and never employed in counting, except with 100, 200, &c. and 1000; as, 101 = **boḫol iyo mid** or **kow**; 1001 = **kun iyo mid.**

76. keli, —ga, —gi, —gu (mas.), **keli, —da, —di, —du** (fem.), means 'single one,' 'alone.'

Ex. A single man, **nin keliah**; a single woman, **nag keliah.**
One man alone carried your box, **nin keliah sanduḫhagi sidai.**
The boy alone is in the house, **inanka keligi ba aḫalka ku jira.**
The single woman, **nagta kelida,** or **nagti** or **nagtu keli ahaid.**

Ex. A single woman remained silent, **nag keliah ba amusnaid.**
The woman alone remained silent, **nagti keliahaid ba amusnaid.**

Inflections of **keli** *with Pronouns.*

I alone work,	**aniga keligai** or **kelidai ba ka shaḫaiya.**
Thou alone workest,	**adiga keliga** or **kelida ba ka shaḫaiya,** or **adigu keliga wa ka shaḫaisa.**
He alone went to Aden,	**isaga keligi ba Adan ḫabtai,** or **isagu keligi Adan bu ḫabtai.**
She alone went to Aden,	**iyada keliged** or **kelided ba Adan ḫabatai,** or **iyadu keliged Adan bai ḫabatai.**
We alone remained in the town,	**innaga keligen ya magalada ka haḋnai.**
You alone were courageous,	**edinku keligin gesi ya ahaiden,** or **edinka keligin gesiaha ahaiden.**
They alone robbed that tribe,	**iyaga keligod ḫolada da'ai,** or **iyagu keligod ḫoladasai da'en.**

77. In counting goats and sheep, in the place of **boḫol** (100) the word **tiro** is used.

Ex. I have 100 sheep, **tira aḋiyahan** (for **aḋiyaha an**) **lehahai.**
I have 200 goats, **laba tiro o riyaah** (for **riyo ah**) **yan lehahai.**

The ordinary word **boḫol** is used in counting camels, horses, cows, &c.

78. The conjunction **iyo** joins the units to the tens, the former preceding the latter. With the hundreds, the units or the units and tens may either precede or follow the hundreds.

kun=1000 always precedes the hundreds, units and tens.

79. When a noun immediately follows the numbers 200, 300, 400, &c., 2000, 3000, &c., taken in an indefinite sense, the conjunction **o** is used between the numeral and the noun; as, 200 men, **laba boḫol o nin** or **ninah**; 500 women, **shan boḫol o nagod**; 200 rupees, **laba boḫol o rubod**; 2000 sheep, **laba kun o adi** or **adiah.**

When the sense is definite, the particle **e** is used instead of **o,** if the article is affixed to the first numeral; as, the 200 men, **labadi boḫol e nin**; the 300 rupees, **sadeḥda boḫol e rubiadod** or **rubod.**

When the article is affixed to the second numeral, neither **o** nor **e** are used; as, the 200 men, **laba boḫolki nin**; the 300 rupees, **sadeḥ boḫolki rubiadod** or **rubod.**

80. Notice also this peculiarity of **kow, laba, todoba,** that they become **kowb, lab, todob** when preceding the conjunction **iyo**; and observe the irregular formation of 30, 50, 60, 80 and 90, which, according to the ordinary manner of forming the tens, ought to be **sadeḥtan, shantan, leḥtan, sidedtan** and **sagaltan,** but in fact are **sodon, konṭon, leḥdan, sidehtan, sagashan.**

81. The order of numbers is as follows:—

1896 = **kun iyo sided boḫol iyo leḥ iyo sagashan,** or **sided iyo toban boḫol iyo leḥ iyo sagashan** = eighteen hundred and ninety-six.

Distributive Numbers.

82. Distributive numbers are expressed by repeating the Cardinals and by **walba,** 'every,' **mid walba** and **waliba,** 'every,' 'each one,' and **kasta,** 'every one,' 'all without exception.'

Ex. One by one, **mid mid**; two by two, **laba laba,** &c.

Put the sheep one by one on board the ship, **adiga mid mid merkabka ugu gur.**

Every day, **'asho walba.**

Put each aside or apart, **mid walba goni u beḥi.**

Ex. Each man will get his reward, **nin waliba abalgudkisa wa heli.**

Every man (*i.e.* all men) will be judged, **nin kasta wa ḥisabi.**

Every bag (*i.e.* all), **joniad baris o kasta.**

Periodical Numbers.

83. Periodical numbers are expressed by **mar** or **kol,** 'once,' **laba gor,** 'twice,' **sadeḥ gor,** 'three times,' &c.; and by a noun to which the particle **ba** is added. This noun denotes things done a certain number of times, or periodically.

Ex. I go every two months, every two years to Aden, **labadi bilodba, labadi sanadodba Adan ban taga.**

He went once to my twice, **intan laba gor tagayai, yu mar tagai.**

84. A fixed date and hour are thus expressed :—

Ex. That man's marriage takes place next month, at eight o'clock on Friday the sixth, **ninkas gūrkisu sided sa'adod jima'ha bisha imanaisa** or **so so'ota, dararta leḥad yu noḥonaya** (*lit.* man that marriage his eight o'clock Friday the month the coming day the sixth it takes place).

Fractions.

85. The following are the only fractions we know as being expressed by a particular name :—

½ (sing.) **baḋ,** (plural) **baḋaḋ, —ka, —ki, —ku.**

Ex. 1½, **mid iyo baḋ.**

⅓ ,, **dalol, —ka, —ki, —ku,** (plural) **dalolo.**

¼ ,, **waḥ, —di,** (plural) **waḥo, —da, —di, —du.**

⅛ ,, **fallad, —di.**

$\frac{1}{16}$ (sing.) **rima'**, —**di.**
$\frac{1}{32}$,, **tulod**, —**ki.**

The other fractions may be formed and expressed as follows:—

Ex. Give me $\frac{1}{7}$ = **todobadda melod mel i si.**
Give me $\frac{2}{7}$ = **laba melod o meli ba todoba tahai i si.**
Give me $\frac{1}{12}$ = **lab iyo tobnadka melod mel i si.**
Give me $\frac{2}{12}$ = **laba melod o meli ba lab iyo toban tahai si** (*lit.* two parts and each which twelve is to me give).

86. NAMES OF MONEY.

1 rupee, **rubiad**, —**di**; rupees, **rubiadod** or **rubod**, —**da**, —**di**, —**du.**
1 anna, **gambo**, —**di**, or **saḫ** (Turkish name); 2 annas, **laba gambo.**
1 pice or $\frac{1}{4}$ of 1 anna, **beisad**, —**di**; 2 pices, **laba beisadod** or **beistein.**
1 pie or $\frac{1}{12}$ of 1 anna, **ardi**; (plural) **ardiyo.**
1 taleri, **ḫarshi**; **ḫarshiyo.**
Cash of silver, **sholaboli**, —**da**, —**di**, —**du.**
Cash of brass, **hadadi**, ,, ,, ,,

PARA. II.

87. DIRECTIONS deduced from the preceding statements:—

(i.) Cardinal numbers always precede the noun they limit.

(ii.) When limited by cardinal numbers, all masculine nouns, and feminine nouns ending in **o**, are used in the singular indefinite; as,

ten men, **toban nin**; the ten men, **tobanki nin.**
eight mothers, **sided hoyo**; the eight mothers, **sideddi hoyo.**

(iii.) Feminine nouns ending in a consonant, or in any other vowel than **o**, take **od** when they are limited by a cardinal number. Some few also take either **od** or **ad**; as,

Three women, **sadeḥ nagod**; the three women, **sadeḥda nagod.**

Ex. 100 she-camels, **boḫol halod** or **halad**; the 100 she-camels, **boḫolki halod** or **halad.**

Five bees, **shan shiniyod**; the five bees, **shanti shiniyod.**

(iv.) When the persons or things spoken of are already known, the cardinal numbers referring to them are employed alone as nouns.

Ex. How many men are there? **halko nimanku imisai ku yihin?** or **niman imisa halka joga?**

There are 35 = **shan iyo sodon bainu ka heli.**

(v.) Verbs having for subjects indefinite plural nouns limited by indefinite numerals are ordinarily used in the singular. The verb **ahaw,** 'be,' is generally used in the plural.

Ex. Five camels died in the jungle, **shan rati ba miyi ku baḫtiyai** (sing.).

How many are there? **imisa halka joga?** (sing.)

Fourteen boys live with the Padris, **afarr iyo toban wil ba badriga la joga** (sing.).

There are 150, **waḫai yihin boḫol iyo konton** (plural).

(vi.) The verb of which a noun limited by a definite numeral is subject is often used in the singular, and agrees in gender either with the numeral or with the noun limited by the numeral.

Ex. The five camels died in the jungle, **shanti rati ba miyi ku baḫtiyai** or **ku baḫtidai.**

Here **baḫtiyai** agrees in gender with **rati,** 'camels' (mas. gender), and **baḫtidai** with **shanti,** 'the five' (fem. gender).

Yesterday the 200 men ate the ten camels at one sitting, **shalai labadi boḫol e nin ba tobanki aur liḫai** (sing.) **mar keliah,** or **shalai laba boḫolki nin tobanki aur mar keliah liḫen** (plural).

As shown in the preceding example, Somalis have two ways of

forming their sentences with numerals, either using the verb in the singular with the particles **ba** or **ya** following the subject, or in the plural with the pronouns **bai** or **yai** preceding the verb.

PARA. III.

ORDINAL NUMBERS.

88. Ordinal numbers are formed by adding **ad** to the cardinal ones. They are as follows:—

1st, first, **kowad, horai** or **hore; ki kowad, ki horai,** the first; or **ki sarraiyai, ka sarraiya.**

Ex. He is the first of all, **wa kan ugu sarraiya.**
She is the first of all, **wa ta ugu sarraisa.**
That is the first, **ka so sarraiya.**
Joseph is before me, **Yusuf iga sarraiya** or **wa iga sarraiya.**

2nd, **labad.**	20th, **labatanad.**
3rd, **sadeḥad.**	30th, **sodomad.**
4th, **afrad.**	40th, **afarrtanad.**
5th, **shanad.**	50th, **kontomad.**
6th, **leḥad.**	60th, **leḥdanad.**
7th, **todobad.**	70th, **todobatanad.**
8th, **sidedad.**	80th, **sideḥtanad.**
9th, **sagalad.**	90th, **sagashanad.**
10th, **tobnad.**	100th, **boḏolad** or **boḏlad.**
11th, **kowb iyo tobnad.**	1000th, **kumad** or **kunad.**

The last, **kan u dambaiya,** or **u hosaiya,** or **ki u dambaiyai.**
The last of all, **kan ugu dambaiya,** or **u hosaiya,** or **kan ka wada dambaiya** or **hosaiya.**
He is the last of all, **kan ugu hosaiya waiyai,** or **wa kan ugu hosaiya.**

Use of the Ordinals.

89. The ordinal numbers may be used either as adjectives following the noun definite or indefinite, or as nouns, taking either the masculine or the feminine article according to the gender of the noun they limit. In this latter case the nouns they limit are employed without an article, *i.e.*, they remain indefinite.

Ex. The second time, **mar labadka,** or **marka labad.**

Call the fifth man, the fifth woman, **nin shanadka, nag shanadda u yeḋ**; or **ninka shanad, nagta shanad u yeḋ.**

90. When the ordinal numbers are employed alone, the article may either precede or follow them.

Ex. The fourth was drowned in the sea, but the third was saved, **afradki baddu ku haftai, sadeḥadkise baḥsai,** or **ki afrad baddu ku haftai, lakin ki sadeḥad baḥsai.**

PARA. IV.

INDEFINITE NUMERALS.

91. The English Indefinite Numeral Adjectives *some, many, much, too much, more, more than, most, few, little, less, whole, all, a certain number, several, certain, a certain, none, nothing, not one, such, how much, how many, so much,* &c., are expressed in Somali by means of nouns, adjectives and verbs, as the following examples show.

92. *Some:* **waḥ,** *m.n.*, a thing, **waḥha, wiḥhi**; **in yar,** a small part.

Ex. Give me some, **waḥ** or **in yar i si.**

Give me what remains (*i.e.* the some), **waḥha haḋai i si.**

N.B.—The English 'some' is often not translated; as,

Give me some water, some money, **biyo, la'ag i si** (*lit.* water, money to me give).

93. *Many, much, too much:* **badan,** verbal adjective from **badi,** 'increase' (*v.*).

Ex. The many horses you have seen belong to a Tumal, **fardihi badan e ad aragtai Tumal ba leh.**

It is much, too much, **wa waḥ badan.**

It is too much, I cannot carry, **wa badantahai o ḥadi kari mayo.**

You have given much to that boy, **inankas wa ku badisai.**

94. *More:* **kordi,** augment (*v.*).

Ex. Give me more, **i kordi.**

Give us more meat, **hilibka no** (for **na u**) **kordi.**

95. *More than:* **ka badan.**

Ex. We have more rice than we can eat, **baris bannu haisana 'unadaiyada ka badan.**

I have more than he, **isaga ka wa badni.**

96. *Most:* **ka wada badan,** or **ugu badan.**

Ex. That tribe is the most numerous, **ḥoladasa ugu badan.**

Somalis nearly always say **ḥoladasa nogu badan,** the most numerous of our tribes.

97. *Few (little):* **yar** and **dif** may be used for things which can be counted and for things which cannot be counted.

Ex. Are there many men? **rag badni ma jogan?**

No, there are few, **maya, waḥ yar ba joga,** or **maya, rag badni ma jogen** or **ma jogo.**

Few men came here, **rag yar ba halkan yimi,** or **niman an badnain ya halkan yimi.**

Give me a few, **war! waḥ yar i si** or **iga si.**

Strong camels are few, **aur hog wein wa dif** or **wa yar.**

98. *Little:* **hoga,** *m.n.*, **—gi.** **Hoga** is generally used with **waḥ,** and by laws of euphony becomes **waḥhoga, woḥoga, oḥoga.**

Ex. Bring me a little water, **hoga biyo i ken,** or **hoga biyaah i ken,** or **waḥhoga** or **woḥoga** or **oḥoga biyo i ken,** or **waḥhoga biyaah i ken,** or **biya yar la kalai.**

They took from me the little you gave me, **hogagi bad i sisai yai iga ḥaden.**

99. *Less:* **ðiman,** from the verb **ðin,** 'decrease.'

Ex. I have too much, give me less, **waḥ badan ban haista e iga ðin.**

Give him less money, **la'agta ka ðin.**

Give me less money, **la'ag ðiman i si.**

It is 5 minutes to 6 (o'clock), **wa leḥdi iyo shan minit ka ðimantahai.**

It is too little, give me more, **wa waḥ ðiman, i kordi.**

I have less than he, **isaga ka waḥ yari.**

There are less sheep here than camels, **aðigu gelo halka kaga ðiman.**

It is a quarter to 4 (o'clock), **wa afarrti o waḥ ðiman** or **waḥ la.**

100. *All, whole:* **ðan,** all (without exception); **ðaman; gidi; kulli.**

The last three adjectives are inflected in the following manner according to the person speaking or spoken of.

1st pers. sing.	**ðamantai,**	**gidigai,**	**kulligai.**
2nd ,, ,,	**ðamantá,**	**gidigá,**	**kulligá.**
3rd ,, ,, m.	**ðamantis** or **-ti,**	**gidigis** or **-gi,**	**kulligis** or **-gi.**
3rd ,, ,, f.	**ðamanted,**	**gidiged,**	**kulliged.**
1st ,, plur.	**ðamanten,**	**gidigen,**	**kulligen.**
2nd ,, ,,	**ðamantin,**	**gidigin,**	**kulligin.**
3rd ,, ,,	**ðamantod,**	**gidiged,**	**kulligod.**

Ex. Bring to us all the horses, **fardihi o ḍan no so kahai.**
Call all the men (without exception), **nimanki o ḍan u yeḍ.**
Pick (ye) up all (the whole), **ḍamanti** or **ḍamantod so gura.**
Call all, **gidiged u yeḍ.**
We must all go, **gidigen an wada baḥno.**
Say (ye) all, **gidi** or **gidigod ḍaha.**
Repeat (ye) all, **gidigod mar kaleh ḍaha.**
Give me all you have, **waḥad haisata, kulligi i si.**

N.B.—In sentences like the following, Somalis very often add the word **wada.**

Repeat (ye) all, **gidigod mar kaleh wada ḍaha.**
Bring to us all the books, **kitabyada gidigod no wada ken.**

101. *A certain number:* **daur.**

Ex. Yesterday at Dubar I saw a certain number of gazelles, **shalai daur dero yan Dubar ku arkai.**
Where is the certain number of men? **daurki nin haggo jira** or **jiran** or **mayai?**

N.B.—In trading, Somalis very often use the word **daur, —ki.**

Ex. How many skins have you to sell? **imisa samod bad ib u haisata?**
Twenty and a certain number, or twenty and some, **labatan iyo daur,** or **daur iyo labatan.**

102. *Several:* **ḫar,** *m.n.*, **—ki.** This word is inflected for the different persons, like **ḍaman, gidi** and **kulli.**

Ex. Several beat another, **wilashi ḫarkod mid kaleh bai dilen.**

103. *Certain:* **hebel,** *adj.*; **hebel,** *m.n.*, **—ki,** a certain. **Hebel** is ordinarily used without inflection; but another adjective may be formed by adding the affix **-ah.** Thus,

Ex. A certain man, **nin hebel;** the certain man, **ninki hebel.**

Ex. A certain woman, **nag hebel**; the certain woman, **nagti hebel.**

A certain man, **nin hebelah**; the certain man, **ninki hebelaha.**

A certain woman, **nag hebelah**; the certain woman, **nagti hebelayo.**

104. *None, nothing, not one,* **waḥba**; *neither,* **midna**; *none,* **midina.**

Ex. There is none, **waḥba ma jiran** or **ma jiro.**

There is nothing, **waḥba ma yalin.**

None, not one remains, **midina** or **waḥba ma hadin.**

N.B.—**Waḥba** is never used alone, except in answering a question; but this manner of answering is rather a rough one.

Ex. Do you see any men? **dad ma aragta?**

Nothing, **waḥba.**

105. *Such :* **sidas** (from **si,** 'manner,' and **das,** 'that').

Ex. Give me such, **sidas** or **kuas o kaleh i si.**

106. *How much, how many :* **imisa** or **imsa.**

Ex. How much water do you receive? **imisad biyo ḫadata?**

How many rupees do you wish? **imisa rubiadod ba donaisa?**

107. *So much :* **inta** (from **in,** 'part,' 'piece,' and **ta,** article, or **tas,** dem. prn.).

Ex. I receive so much water, **intas biyaah yan ḫata,** or **intas biyan** (for **biyo an**) **ḫata.**

Give me so many rupees, **intas o rubabiah i si.**

CHAPTER IV.

THE ADJECTIVE.

108. In Somali, Adjectives may be divided into Adjectives of Quality, of Quantity, Demonstrative and Possessive Adjectives.

109. Adjectives of Quantity are explained in the previous chapter. Demonstrative and Possessive Adjectives being, in the Somali language, so closely connected with the Pronouns of the same kind, in order to avoid repetition, we shall treat of them in the Chapter on Adjective Pronouns (p. 93). In this place, then, we deal only with Adjectives of Quality.

PARA. I.

ADJECTIVES OF QUALITY.

110. Adjectives of quality may be expressed by words which are roots or radicals; as, **'ad**, white; **adag**, strong; **'as**, red; **bisil**, ripe, cooked; **der**, long, tall; **fudud**, contemptible; **ḥun**, bad; **ḫun**, straight; **nol**, living; **sal**, true; **wein**, great, large; **yar**, small.

N.B.—There are about forty adjectives of this kind (see Dictionary).

111. Other adjectives may be formed:—

(i.) By adding the particle **an** to a transitive verb. Generally past participles or verbal adjectives are formed in this way; as, **gudan**, 'circumcised,' from **gud**, 'circumcise'; **'adaisan**, 'whitened, made clean,' from **'adai**, 'whiten, make clean.' N.B.—In **'adaisan** the letter **s** is used for the sake of euphony.

(ii.) By affixing the particle **ah**, meaning 'being' (root of the verb **ahaw**, 'be'), to a noun or to an adjective; as, **ḥasidah**, jealous (*lit.* being jealous); **faridah**, clever (*lit.* being clever).

Nouns of material, when modifying another noun, become adjectives by means of this particle affixed to them; as, **sanduḡ ḡoriah**, a wooden box (*lit.* a box being of wood); **silsilad daḥabah**, a gold chain (*lit.* a chain being of gold).

(iii.) By adding the particle **leh** (meaning 'possessed of') to a noun; as, **ayanleh**, 'lucky,' from **ayan**, 'luck, fortune'; **'afimadleh**, 'sane, healthy,' from **'afimad**, 'health.'

(iv.) By the particle **la** added to a noun (forming adjectives of deficiency); as, **wadnala**, 'heartless,' from **wadna**, 'heart'; **gaḍla**, 'beardless,' from **gaḍ**, 'beard.'

(v.) By affixing the termination **-ed** to a noun; as, **nin hauled**, an active, diligent, or energetic man; **nin Somalied**, a Somali; **libaḥ baded**, a shark (*lit.* sea-lion).

112. Some nouns may also be used as adjectives; as, **run**, truth; **wa run**, it is true (*lit.* it is truth); **wa runta, wa runti**, it is true (*lit.* it is the truth); **wa runtis, wa runtisi**, it is true (*lit.* it is his truth).

The word **bein**, 'a lie,' and some others, may be used in the same way as the noun **run**.

113. Many other adjectives may be expressed:—

(i.) By a noun and an adjective; as, **ḡalbi adag**, rigid; **abur fi'an**, good-tempered. Or by several words; as, **la ma hadli karo**, ineffable; **an laga adkan karin**, invincible.

(ii.) By the 3rd pers. sing. present habitual Indicative of the verb **ḡab**, 'have, take,' used with a noun; as, **yab ḡaba**, wonderful; **inkar ḡaba**, cursed.

(iii.) By a transitive verb with the particle **la** prefixed to it; as, **la arbiyai**, tame; **la yaḡan**, known.

114. The 3rd pers. sing. of the present habitual and progressive, and of the past indefinite and progressive, Indicative, may nearly always be used as adjectives of quality, in the same way as the English present participle in *-ing*. Ex. a working man, **nin shaḥaiya.**

Para. II.

Inflections of Adjectives and their Agreement with Nouns.

115. Adjectives always follow nouns. We cannot as yet give any fixed rules concerning the inflections of monosyllabic and dissyllabic adjectives which are radical, nor of the others when qualifying a masculine or feminine noun, used either in the singular or in the plural, with the different sounds of the article. Nevertheless, the following Table of inflected adjectives which are radical, and examples of other inflected adjectives, will sufficiently show how adjectives are to be inflected when qualifying nouns.

116. See Table of Inflections on opposite page.

117. Examples showing how are to be inflected the other adjectives formed either by means of particles affixed to nouns, &c., or by joining two or more words:—

'adaisan, angry:

nin 'adaisan, an angry man; **niman, ninka, nimanka 'adaisan; ninki, nimanki 'adaisna.**

nag 'adaisan, an angry woman; **nago, nagta, nagaha 'adaisan; nagti 'adaisnaid; nagihi 'adaisna.**

'absileh, dangerous:

nin, nag, niman, nago 'absileh; ninka, nimanka, nagta, nagaha 'absidaleh; ninki, nimanki 'absidalaha; nagti 'absidalahaid; nagihi absidalaha.

Table of Inflections

of Adjectives which are radical.

Sing. Indefinite mas. and fem.	Plur. Indef. mas. and fem.	Sing. Def. mas. and fem. art. sound **a.**	Plur. Def. mas. and fem. art. sound **a.**	Sing. Def.; art. sound **i.**		Plur. Def. mas. and fem. art. sound **i.**
				Masculine.	Feminine.	
nin 'ad, a white man	**niman 'ad'ad**	**ninka 'ad**	**nimanka 'ad'ad**	**ninki 'ada**		**nimanki 'ad'ada**
nag 'ad, a white woman	**nago 'ad'ad**	**nagta 'ad**	**nagaha 'ad'ad**		**nagti 'adaid**	**nagihi 'ad'ada**
ḏer, long, tall	**ḏerḏer** or **ḏaḏer**	**ḏer**	**ḏerḏer** or **ḏaḏer**	**ḏera**	**ḏeraid**	**ḏerḏera** or **ḏaḏera**
adag, strong	**adadag**	**adag**	**adadag**	**adka**	**adkaid**	**adadka**
'as, red	**'as'as**	**'as**	**'as'as**	**'asa**	**'asaid**	**'as'asa**
bisil, ripe, cooked	**bisbisil**	**bisil**	**bisbisil**	**bisla**	**bislaid**	**bisbisla**
fudud, contemptible	**fudfudud**	**fudud**	**fudfudud**	**fududa**	**fududaid**	**fudfududa**
ḥun, bad	**ḥunḥun**	**ḥun**	**ḥunḥun**	**ḥuma**	**humaid**	**ḥunḥuma**
wein, great, large	**wawein**	**wein**	**wawein**	**weina**	**weinaid**	**waweina**
buran, stout	**burburan**	**buran**	**burburan**	**bura** or **burna**	**buraid**	**burbura**
baläan, wide	**balbaläan**	**baläan**	**balbaläan**	**balbaläna**	**balbaläd-naid**	**balbaläa**
yar, small	**yaryar**	**yar**	**yaryar**	**yara**	**yaraid**	**yaryara**

'adowah, cruel:

nin, nag 'adowah; niman, nago 'adowyaah; ninka, nagta 'adowgaah; nimanka, nagaha 'adowyadaah; ninki 'adowgaaha; nagti 'adowgaahaid; nimanki, nagihi 'adowyadaaha.

'absila, fearless:

nin, niman, nag, nago 'absila; ninka, nimanka, nagta, nagaha 'absidala; ninki, nimanki 'absidalaa; nagti 'absidalaaid; nagihi 'absidalaa.

af badan, sharp:

mindi af badan, a sharp knife; **mindiyo afaf badbadan**, sharp knives; **mindida afka badanleh**, the sharp knife; **mindiyaha afafka badbadan**, the sharp knives; **mindidi afka badnaid**, the sharp knife; **mindiyihi afafka badbadna**, the sharp knives.

af darran, blunt:

mindi af darran, a blunt knife; **mindiyo afaf dardarran**, blunt knives; **mindida afka darranleh; mindidi afka darraid; mindiyihi afafka dardarra.**

'ajisah, idle:

mas. **nin 'ajisah**, an idle man; **niman 'ajisinah**, idle men; **ninka 'ajiskaah**, the idle man; **nimanka 'ajisintaah**, the idle men; **ninki 'ajiskaaha**, the idle man; **nimanki 'ajisiadaaha**, the idle men.

fem. **nag 'ajisadah**, an idle woman; **nago 'ajisadaah**, idle women; **nagta 'ajisadaah**, the idle woman; **nagaha 'ajisintaah**, the idle women; **nagti 'ajisadahaid**, the idle woman; **nagihi 'ajisintaaha**, the idle women.

af yaḫan, eloquent:

nin afyaḫan, or **nin afyaḫanah**, an eloquent man; **niman**

afyaḫanaah; ninka afyaḫankaah; nimanka afyaḫanadaah; ninki afyaḫankaaha; nimanki afyaḫanadaaha.

N.B.—This word is also used for a tame beast; as,

fem. a tame cat, **dinad aftaḫan; dinaddi afka tiḫin,** the tame cat.

tur leh, hump-backed:

nin, nag turleh; niman, nago turoleh; ninka, nagta turtaleh; ninki turtalaha; nagti turtalahaid; nimanki, nagihi turalaha.

N.B.—In adjectives formed of a noun and a particle, generally not only the ending, but also the noun is inflected.

118. When modifying a noun with the article sound **u**, adjectives of quality inflected as for nouns with the article sounds **a** and **i**, or even in their simplest form, cannot be joined to it. For example, we can say **ninka wanaksan,** 'the good man,' but not **ninku wanaksan;** we must form a sentence and say, **ninku wa ki wanaksana,** which means literally, 'the man is the good one.'

Other Examples:—

The sharp knife, **mindidu wa ti afka badnaid,** or **mindidu wa afbadantahai** (*lit.* the knife is the sharp one, the knife is the one which is sharp, or the knife is sharp).

The heavy bag of rice, **joniyaddu wa ti bariska uslaid** (*lit.* the bag is the one of the heavy rice, or the bag is the one of the rice which is heavy).

Para. III.

Degrees of Comparison.

119. Adjectives of quality have three degrees of comparison, the Positive, the Comparative, and the Superlative.

120. The Positive expresses the simple quality; as, **wanaksan,** good.

121. The Comparative expresses comparison. There are three kinds of Comparatives, of likeness, of inferiority, and of superiority.

122. The Superlative expresses the quality in its highest degree.

Comparative of Likeness.

123. The comparative of likeness is formed by means of the words **sida,** thus, so, as; **iss leh eg,** alike, the same; **o kaleh,** the same, like; **iss ku mid,** alike, equal; **'ainka,** as, in the same way.

Ex. Jama is as good as Abdi, **Jama sida Abdi yu u wanaksanyahai.**

Is the brother as bad as his sister? **walalku sida walashisi miu u ḥunyahai?**

Is not the brother as bad as his sister? **walalku sida walashisi mianu u ḥumain?**

He reads as well as you, **sidada o kaleh u aḫriya.**

As sweet as honey, **u ma'an sida malabka.**

He is as good as she, **wa wanaksanyahai sideda o kaleh.**

This man's horse is as bad as yours, **ninkas faraskisu sida kaga o kaleh ayu u ḥunyahai.**

These two sticks are the same, **labadatan ulod wa iss ku mid** or **wa iss leh eg yihin.**

Do as I have done, **'aïnkan** (for **'aïnka an**) **u samaiyai u samai,** or **'aïnkan samaiyai, samai.**

Comparative of Inferiority.

124. The comparative of inferiority is mostly formed by means of the same words as the comparative of likeness, but the verb of the sentence is in the negative form.

Ex. Aly is not so good (less good) as Hussein, **Aly sida Hussein u ma wanaksana.**

I am not so bad (less bad) as my brother, **anigu sida wa-lalkai o kaleh u ma ḥumi.**

Comparative of Superiority

125. The comparative of superiority is formed either by prefixing the particle **ka** to the adjective, which remains the same as in the Positive. In this case **ka** means 'more'; as,

Positive: **dër**, long, tall. Comparative: **ka dër**, longer, taller.
„ **ḥun**, bad. „ **ka ḥun**, worse.

Or by putting the particle **ka**, meaning in this case 'more than,' before the verb; as,

The man is better than the woman, **ninki nagta ka wa-naksan**, or **ninki nagti wa ka wanaksanyahai.**

The sun is larger than the moon, **ḫoraḥdu dayiḥhi ka wein** or **balladan**, or **ḫoraḥdi dayiḥhi wa ka weintahai** or **balladantahai.**

My father is stronger than yours, **abbahai abbahá ka adag**, or **abbahai abbahá wa ka adagyahai.**

This is smaller than that, **kanu kas wa ka yaryahai**; but Somalis generally say **kasu ka yar**, this is smaller.

Superlative.

126. The Superlative is formed by prefixing **ka wada** or **ugu** before the adjective. This form is the simplest and most easily learnt; but generally in speaking Somalis use **u** and **ugu**, or **u wada** and **ugu wada**, meaning 'most,' 'than all,' 'among all.'

Ex. **wanaksan**, good; **ka wanaksan**, better; **ka wada** or **ugu wanaksan**, the best.

Ex. Our neighbour is the worst man in the town, **nimanka beladka o ḋan, deriskenu wa kan ugu wada ḥun** (*lit.* of the men of the town whole our neighbour is the one among all bad).

That man is the smallest of all, **ninkas ba ka wada yar,** or **ninkas ba nimanki ugu wada yar.**

Ismail is the best of all the boys, **wilashi o ḋan, Ismael ba ugu wanaksan.**

CHAPTER V.

ON EUPHONY.

127. The consonants **p, v,** and **z** do not exist in the Somali language as separate letters. Their sounds have a reciprocal correspondence to those of other letters, viz. **p** to **b, v** to **f** and **b, z** to **s.**

128. **ḋ** and **r** by some tribes are pronounced alike, *i.e.* as ordinary **r.**

129. When the letter **n** has to be followed by a vowel, it is frequently changed into **m,** in the inflections of nouns and adjectives, and in the conjugation of verbs.

Ex. **an,** cheek, **aman,** cheeks; **nin ḥun, ninki ḥuma,** the bad man; **hoton,** be placed, **wan hotomi,** I am *or* shall be placed.

130. In words of two syllables, when in the inflection the second vowel, which is generally short, has to be dropped, **g** is changed into **k.**

Ex. **ilig,** tooth, **ilko,** teeth; **arag,** see, **wan arki,** I shall see.

131. When the letters **s, r,** and **ḥ** occur between two vowels, in verbs of two syllables, the last vowel, if short, is dropped in inflecting.

Ex. **ḫosol**, laugh, **wan ḫosli**, I laugh *or* shall laugh; **orod**, run, **wan ordi**, I run *or* shall run; **maḫal**, hear (thou), **maḫla**, hear (ye).

N.B.—These vowels, however, reappear in the 2nd pers. sing. and plur., in the 3rd pers. sing. fem., and in the 1st pers. plur. of the inflected tenses.

132. Verbs ending in **l** or **lo** change these into **sh** in the 2nd pers. sing. and in the 3rd pers. fem. of the inflected tenses. For feminine nouns ending in **l**, see **§ 16.**

133. The meeting of two vowels in two successive words or syllables occasions a hiatus, which in Somali is avoided—

(i.) By inserting a consonant between the two vowels, as is especially the case with nouns when defined, or when either a demonstrative or possessive adjective pronoun is affixed to them.

(ii.) By eliding one of the two successive vowels. Thus, instead of **hadi an**, 'if I,' and **gorti ad**, 'when thou,' we say **hadan**, and **gortad.**

(iii.) By eliding the two successive vowels; as, **kolkai** (for **kolka yai**), 'when they.'

(iv.) By the coalescence of the initial and final vowels of the two successive words. This is frequently the case with pronouns; as, **maan? maad?** for **ma an?** I? **ma ad?** thou?

N.B.—In order to avoid confusion with regard to **ma**, which is used both as the Negative and Interrogative particle, the vowel **a** of **ma** when used as the Interrogative particle is by some tribes changed into **i**; thus we have **mian? miad? miu?** &c., instead of **maan? maad? mau?** &c.

134. When the particle **la**, used in the passive of verbs, and the

pronouns **na** and **ina**, occur with **u** before a verb, the successive vowels coalesce; thus we have **lo** for **la u**, **no** for **na u**, and **ino** for **ina u**.

135. Verbs ending in **o**, **ow**, **aw** generally change these into **a** in the 2nd pers. plur. Imperative, and in the Aorist. For the vowel-change in feminine nouns ending in **o**, see § **15**, iii.

136. Verbs ending in **a** generally change it into **i** or **e** in the Aorist; as, **tag**, go, **wan tegi**, I go *or* shall go. For the vowel-changes in masculine nouns ending in **h**, **ḥ**, **a**, **'a**, **'ai**, and in feminine nouns forming their indefinite plural in **o** or **yo**, see § **12** and § **21**.

137. The consonants **d** and **t** are interchangeable.

138. It would be useless here to enter further into explanation of euphonic changes, as they will be indicated in the course of future chapters (see *e.g.* § **224**).

CHAPTER VI.

THE PRONOUN.

139. Pronouns are of seven classes, viz. Personal, Relative, Reflexive, Interrogative, Possessive, Demonstrative and Indefinite.

N.B.—The last three classes, Possessive, Demonstrative and Indefinite, may be called Adjective Pronouns, because they are sometimes used as adjectives and sometimes as pronouns.

PARA. I.

PERSONAL PRONOUNS.

140. The different forms of the personal pronouns ordinarily used as subjects, or in the nominative case, are given on opposite page.

Forms	1st pers. sing.	2nd pers. sing.	3rd p. s. mas.	3rd p. s. fem.	1st pers. plur.	2nd pers. plur.	3rd pers. plur.
	'I'	'thou'	'he'	'she'	'we'	'you'	'they'
I.	**an**	**ad**	**u**	**ai, iyo**	**ainu** or **annu**	**aidin** or **idin**	**ai**
II.	**ayan**	**ayad**	**ayu**	**ayai**	**ayannu**	**ayaidin**	**ayai**
III.	**wan, ban, yan**	**wad, bad, yad**	**wu, bu, yu**	**wai, bai, yai**	**wainu, bainu, yainu**	**waidin, baidin** or **yaidin**	**wai, bai, yai**
IV.	**waḥan**	**waḥad**	**wuḥu**	**waḥai**	**waḥainu**	**waḥaidin**	**waḥai**
V.	(The 1st and 2nd pers. sing. do not exist.)		**isna**	**iyana**	**anuna**	**idina**	**iyana**
VI.	**ana** or **ani**	**ada** or **adi**	——— (The other persons are wanting.) ———				
VII.	**anigu**	**adigu**	**isagu**	**iyadu**	**annagu**, *I, he* and *they*; **innagu**, *I* & *you*	**idinku**	**iyagu**

141. When the personal pronouns (generally those of the 1st form or simple ones) are used with verbs in the Interrogative form, the interrogative particle **ma** is prefixed to them as follows:—

1st pers. sing.	**maan** or **mian.**
2nd „ „	**maad** or **miad.**
3rd „ „ mas.	**mau** or **miu.**
3rd „ „ fem.	**maai** or **miai.**
1st „ plur.	**maainu** or **miainu.**
2nd „ „	**maaidin** or **miaidin.**
3rd „ „	**maai** or **miai.**

N.B.—The forms with **mi-** are generally used in order to distinguish the interrogative particle **ma** from the negative **ma** when joined to the personal pronouns.

142. The simple personal pronouns combined with the interrogative particle **ma** joined to the negative particle **an** are inflected in the following manner:

1st pers. sing.	**anigu maanan** or **mawanan, mianan?**
2nd „ „	**adigu maanad** or **maadan, mawanad** or **mawadan, mianad** or **miadan?**
3rd „ „ mas.	**isagu maanu** or **mawanu, mianu?**
3rd „ „ fem.	**iyadu maanai** or **mawanai, mianai?**
1st „ plur.	**innagu maainu, annagu maannu** or **mawainan, mianainu?**
2nd „ „	**edinku maanaidin, mawanaidin** or **mawanaidinan, mianaidin?**
3rd „ „	**iyagu maanai** or **mawanai, mianai?**

N.B.—The forms **mianan, mianad,** &c., are mostly employed in speaking.

Use of the different Forms of Personal Pronouns (subject).

143. The simple nominative forms **an, ad, u,** &c., are generally used as affixes, joined either to a noun, a conjunction, or to any other particle. It is also sometimes used alone.

144. The forms **ayan, ayad,** &c., are chiefly employed to distinguish the personal pronouns from the interrogative.

Ex. I give habitually some bread, **in kibisah ayan siya.**

To whom must I give some bread? **in kibisah yan siya?**

145. When the simple nominative forms **an, ad, u,** &c., are used independently, they are assisted by the letters **w, b, y,** thus becoming **wan, ban, yan,** &c., as shown in the Table, Form no. III. **Wan** is generally used at the commencement of a sentence, **ban** and **yan** in in the course of a sentence, and generally before the verb.

Ex. I shall go to Aden to-morrow, **berrito, anigu Adan ban tegi dona** (*lit.* to-morrow I (to) Aden I go wish).

Perhaps rain will fall to-night, the clouds are very black, but the wind has driven rain away, **malaha robku 'awu** (for **'awo yu**) **ina ku dihi dona, darurtu ād yai u madowdahai, lakin dabaishi ya robki kaḥaisai** (*lit.* Perhaps rain the night it us to will fall, clouds the very they black are, but wind the it rain the has driven away).

146. In sentences where the nominative and objective are definite, but of different genders, these pronouns are used in all tenses to point out the subject, and agree with it in number and gender; as,

Ex. The cat ran to the dog, **dinnaddi eïgi yai ku orodai** (*lit.* cat the dog the she to ran).

The man beat the woman, **ninki nagti bu dilai** (*lit.* man the woman the he beat).

In the first example **yai**, 'she,' is used, because the feminine noun **dinnaddi**, 'cat,' is the subject; and in the second, **bu**, 'he,' because the masculine noun **nin**, 'man,' is subject. We could also say **dinnaddi eïgi orodai**, and **ninki nagti dilai**, because **dinnaddi** and **ninki** are recognized as subjects by their being expressed first in the sentence (see § **57**, i.).

147. When the word preceding the pronouns **wan, ban, yan**, &c., ends in a consonant, they are affixed to it; thus,

I went to that place, **meshásan** (for **meshas yan**) **tagai.**

148. When the preceding word (and generally either the noun or the conjunction nearest to the verb) ends in a vowel, the pronouns **wan, ban**, &c., are affixed to them.

Ex. When they (the Somalis) have plenty of milk, they neither boil it, nor put water in it; but when they bring it to Berberah they mix much water with it, (and) in this way they get much money for it, **gortai** (for **gorta yai**) **'ano ḍamayan, ma karian o biyo ku ma daran; lakin kolkai** (for **kolka yai**) **Berbera kenayan, biyo badan bai ku daran, sidai** (for **sida yai**) **la'ag badan u helan** (*lit.* When they milk have plenty of, not boil and water in it not put; but when they Berberah it bring, water much they with it mix, so they money much of it get)

149. The use of the personal pronouns with the interrogative and negative particle **ma** will be more fully explained in the Chapters on these pronouns and on the verbs (**§ 232**); nevertheless, care must be taken not to confound the contraction of the interrogative pronoun **ya** with the pronouns **bu, wu, yu**, and **bai, wai, yai.**

Ex. Who is that man? **ninkasi wa ayo** or **wa kuma?** or **ninkani yu yahai** (for **ya bu yahai**)?

Who are these girls? **gabaddahasi wa ayo** or **wa kuama?** or **gabaddahasi yai** (for **ya bai**) **yihin?**

150. The pronouns of the 4th form, **waḥan, waḥad,** &c., are composed of **waḥ,** 'a thing,' and personal pronouns of the 1st form, **an, ad,** &c. They are generally employed:—

(i.) To translate the English relative 'what,' 'that which' (see Relatives, §§ **178, 179**).

(ii.) In answers to interrogations.

N.B.—When in English the principal verb is followed by verbs in the infinitive, these are rendered in Somali by the subjunctive.

Ex. Why did you come? **maḥad u timid?**

I came to see you, and ask for the money I lent you last year, **waḥan u imi, inan ku ego, o an ku weidisto la'agti kal hore an ku amaḥiyai.**

What do you call this thing? **waḥhas maḥa tidahda?**

I call this meat, and that bread, **waḥan idahda, kanina wa hilib, kanina wa kibis.**

What did you think? **maḥad modaisai?**

I thought you would come to-day, **waḥan modayai, inad manta iman donto.**

What do you want? **maḥad donaisa?**

I want (what or that which) I want, **waḥan donaya,** &c.

N.B.—For the use of these pronouns with **leh** and **odo,** see these verbs, §§ **263** and **245.**

151. The pronouns of the 5th class, **isna, iyana,** &c., are only used in the course of a sentence. They are composed of the pers. pronouns and the adverb **na,** 'also'; as in **isna,** he also; **iyana,** she also.

152. The pronouns of the 6th form, **ana, ani, ada, adi,** are especially used by traders acquainted with Arabs; very seldom by Somalis of the jungle.

153. The 7th form, **anigu, adigu,** &c., may be called the definite personal pronoun. These pronouns are especially used with the particle **wa** in the conjugation of verbs. In speaking, they are generally used as emphatic or expletive pronouns with the personals **wan, ban, yan,** &c.

PARA. II.

PERSONAL PRONOUNS (*cont.*).

154. *Objective Case.*

1st pers. sing.			me	**aniga**	**i**
2nd	„	„	thee	**adiga**	**ku**
3rd	„	„ mas.	him	**isaga**	—
3rd	„	„ fem.	her	**iyada**	—
1st	„	plur.	us	**innaga** (me and you)	**na**
„	„	„	„	**annaga** (me and him or them)	
2nd	„	„	you	**idinka**	**idin**
3rd	„	„	them	**iyaga**	—

Ex. He loves me, **isagu wa i ja'alyahai.**

O my God, I love thee, **Ilahyow adan** (for **adiga an**) **ku ja'alahai.**

Look at that bad man, who lost us, **ninkas ḥun eg e na hallaiyai.**

He beat you (plur.), **isagu wu idin dilai.**

I will go to him, **anigu isaga wan u tegi dona.**

She will go to you, **iyadu idinka wa tegi donta.**

155. With verbs in the past tense, the pronouns **aniga, adiga,** &c., are frequently used for the nominative case.

156. The dative denotes *to* whom or *to* which, and the ablative *from*, &c. (see §§ **59** and **62**). They are generally expressed as follows:—

	Dative.	*Ablative.*
1st pers. sing.	**i**, to me	**iga**, from me.
2nd „ „	**ku, kugu**, to thee	**ka, kaga**, from thee.
3rd „ „ mas.	**u** or **ku**, to him (it)	**ka** or **uga**, from him (it).
3rd „ „ fem.	„ „ to her (it)	„ „ from her (it).
1st „ plur.	**no** (for **na u**), to us	**naga**, from us.
2nd „ „	**idin**, to you	**idinka (ka)**, from you.
3rd „ „	**u**, to them	**iyaga (ka)**, from them.

Ex. Give me some soap, **sabun i si.**

Go home, **aḥalki tag** (the sense of the dative is expressed by the verb).

Go down (away) from here, **ka so deg meshas.**

Get out from the house, **aḥalka ka baḥ.**

Take away the dinner things, **alabada sorta gur** (the sense of the ablative is expressed by the verb).

N.B.—(i.) The simple personal pronouns of the 3rd pers. sing. and plur. nominative case, **u**, 'he, it,' **ai** or **iyo**, 'she, it,' **ai**, 'they,' have no corresponding forms in the simple Objective (Accusative); but these are generally expressed by **u** combined with prepositions, for the Dative, Ablative and Instrumental (see § **63**).

(ii.) The pronouns **u, ku** are also used as prepositions.

157. For the Genitive, Vocative and Instrumental cases, see pp. 31, 32.

158. When the personal pronouns are used in the place of nouns (*i.e.* when they are either subjects or objects), they follow the same rules as nouns.

Ex. I killed (beat) the man, **aniga** or **ana ninki dilai.**
I come from Aden, **Adan ban ka imi.**
It is not I, **anigu** or **ani maaha.**
It is not thou, **adigu** or **adiga miihid.**
I go to the jungle for three months, **miyi ban ḫabanaya sadeḫ bilod,** or **sadeḫ bilod ban miyi jiraya.**

PARA. III.

ON THE PARTICLES **wa, ba, ya.**

159. These particles are very often used in the Somali language either as personal pronouns or in place of the verb of existence. They are invariable, and used for all persons, numbers and genders.

The Particle **wa.**

160. The particle **wa** must not be confounded with the noun **wa,** *mas.*, time, **—gi**; as, **wagi hore,** formerly (*lit.* the time before).

161. Wa is generally used to assist the subject or the verb in sentences containing only a subject and predicate, or a subject, predicate and object.

Ex. The horse neighs, **farasku wa** (he) **danana.**
The ass brays, **dameirku wa** (he) **madara.**
The camel growls, **gelu wa** (he) **olola.**
God knows and sees all things, even our most secret thoughts, **Ilah waḫ walba wa oḫoda, o wa arka, weliba tashiga urkena ku jira wa ogyahai** (*lit.* God thing every he knows and he sees, even thought the belly our in are he knows).

Ex. Men can build a house, can they make stones? **dadku aḅal wa ḍisi kara, dagaḥse ma aburi karan?**
Men can make a box, can they make a tree? **dadku abḥad wa waḥain kara, gedse ma waḥain karan?**

162. In simple affirmative and negative sentences, **wa** is very often used for 'he is, she is, it is, there is, there are,' &c.

Ex. Who is that woman? **nagtasi wa ayo?** or **nagtani wa tuma?** (*lit.* that woman she is who?).
She is my sister, **wa** (she is) **walashai.**
Are you going to Berberah? **adigu Berberah ma tagaisa?**
Yes, I am going, **ha, wa tagaya.**
Is he at home? **aḅalka miu joga?**
Yes, he is, **ha, wa joga.**
What kind of camels are these? **war! aurtani wa 'aïnma?** (*lit.* O man! these camels they are what kind?).
There are Somali and Arab camels, **aur Somalied iyo aur Arbed wa jogta** or **wa jogan.**
Is that animal a cow or a horse? **bahalkasi ma sa'ba masse wa faras?**
What is your name? **maga'ha wa mahai?**
My name is Abdi, **maga'haigu wa Abdi.**
Hallo man! is there peace? (ordinary salutation), **war ya! ma nabad ba?**
Yes, there is peace, **ha, wa** (there is) **nabad.**
Lo! it is he, **eg! wa** (it is) **isagi.**
It is I, **wa ani.** It is that boy, **wa wilkas.**

163. Wa is used for the verb of existence.

Ex. This is a bad man, **kan wa nin ḥun.**
That man is the captain of the steamer, **ninkasi wa merkabka naḥudihisa.**

164. Before attributive verbs, **wa** is always used in the 3rd pers. sing.

Ex. Rain-water is fresh, **hared wa** (it) **ḥabowdahai.**
That boy is bad, **wilkas wa** (he) **ḥunyahai.**
God is good to all, **Ilah dad o ḋan wa** (he) **u wanaksanyahai.**

165. With the pronouns **isna,** 'he,' **iyana,** 'she,' **annaga** or **annuna,** 'we,' **idina,** 'you,' **iyana,** 'they,' **wa** can be used in place of the pronouns **wu, bu, yu; wai, bai, yai,** &c., for all persons and with all tenses, except the Past and Past Imperfect Indicative, and all the tenses of the Subjunctive.

Ex. **Wu 'aba,** or **isna wa 'aba,** he (also) usually drinks.
Waidin 'abi jirten, or **idina wa 'abi jirten,** you also were usually drinking.
Wainu 'abi karna, or **anuna wa 'abi karna,** we also can drink.

N.B.—The pronouns **ana, ada,** are very seldom used with **wa;** nevertheless, **wa** is sometimes found with the Present (simple); as,

If ye go, I go, **hadi edinku tagtan, wan tegi,** or **ana wa tagaya.**

166. Wa can generally be employed with the pronouns **anigu, adigu,** &c., in all the tenses of a verb except in the Subjunctive.

N.B.—Instead of **wa,** the pronouns **wan, ban, yan,** &c., are used by some.

Ex. **Anigu wa gubi** or **wan gubi,** I burn *or* shall burn.
Adigu wa gubaisa or **wad gubaisa,** thou burnest *or* art burning.
Isagu wa guba or **wu guba,** he usually burns.
Iyadu wa gubta or **wai gubta,** she burns (usually).
Innagu wa gubnai, or **innagu** or **wainu gubnai,** we burned.

Ex. **Edinku wa gubaisen,** or **waidin gubaisen,** you were burning.

Iyagu wa gubi jiren or **wai gubi jiren,** they were usually burning.

Anigu wa samain dona or **wan samain dona,** I will make.

If you do that, I will beat you, **hadad sidas fasho, anigu wa ku dili,** or **hadad sidas fasho wan ku dili.**

The Particles **ba** *and* **ya.**

167. The particle **ba** is either added to a noun, or immediately follows it as a pronoun, to show that the noun is to be taken in an indefinite sense, or is the subject of the sentence (see § **3**). The particle **ya** is sometimes used for the same purpose.

Ex. Stone is employed in building fine houses, **aḅalo fi'fi'an ya dagaḥanta laga samaiyai** (*lit.* houses fine they stones the from are made).

The Queen of England has given her authority to the Governor of Bombay, **Raniyaddu Ingrisku ya ḥukumkedis sisai ḥakinka Bombay** (*lit.* the Queen of the English she her authority has given to the Governor of Bombay).

168. Ba is sometimes added to a negative verb in order to strengthen it.

Ex. Do not cry (I forbid), **ha ḥaïlin ba.**

Do not go (you are not to go), **ha tegin ba.**

I will not go at all, **anigu tegi ba mayo.**

Do not work, **ha ba shaḥain.**

N.B.—In such sentences **ba** seems to be used for 'not at all.'

169. Ba is also used for the verb 'to be.'

Ex. It is nearly seven o'clock, **todobaddi sa'adod ba dow** (*lit.* the seventh hour is near).

Nine boys are good, **sagal wil ba** (are) **wanaksan.**

Some beasts are useful, **bahalaha ḫar ba** (are) **waḫ tarah.**

N.B.—The particle **wa** could also be used, but in such case the attributive verb ought to be employed; thus, It is nearly seven o'clock, **todobaddi sa'adod wa dowdahai.**

170. With passive verbs expressing making, fabricating, &c., **ba** and **ya** are indifferently used as pronouns.

Ex. Paper is made from rags, **waraḫda sufaf ba** or **ya laga samaiyai.**

Glasses are made from sand and flint, **galasyada amud iyo du'un ya** or **ba laga samaiyai.**

Bricks are made of clay and water, **lebenyada nurad iyo biyo ya** or **ba laga samaiyai.**

171. In some sentences, which might be called indefinite, because the verb does not express a quite definite idea, **ba** immediately follows the verb.

Ex. Wherever you are be honest and truthful, **mel kasta ad jogtid ba aminahaw o run sheg.**

You may have whichever pen you like, **ḫalinki wale ad donaisid ba, yad ḥeli karta.**

172. When the subject is a noun, **ba** is generally used at the end of interrogative sentences. **Ya** is also sometimes used.

Ex. Is it a hat? **ma kufiad ba** (*lit.* ? a hat is it).

Is this the man? **ma ninkana?** (for **ninkan ba**).

Is it the thief? **ma tuggi ba?**

Is that one a thief? **kas ma tug ba?**

Is this your horse? **kan ma faraskagi ba?**

Ex. Is this my sister's camel? **kan ma aurki walashai ba?**
Is that your sister's luggage? **alabadasi ma alabadi walashá ba?** or **alabadi walashá mi ya?**

173. The particle **ya** must not be confounded with the noun **ya,** 'time, when, then,' and **yada,** 'the time.'

Ex. The day after, when the old woman was begging for alms, then the fairy came, and while she was cleaning the house, then the son of the Sultan saw her, **ashadi dambe, ya habarti bariyo donatai, kolkas ya ḫuliaddi timid, yado** (for **yada o**) **aḫalki 'adainaisa, ya Suldanka wilkisi u arkai** (*lit.* The day after, when the old woman alms was begging for, then she the fairy came, the time and the house was cleaning, then the Sultan his son her saw).

174. In calling persons (especially men), **ya** is used for the Nominative of Address.

Ex. O thou man! O thou woman! **war ya! na ya!** or **na hoi!** In the plural they say, O ye men! **war ya ya ehein!** or **warya ehein!**

N.B.—The particle **ya,** employed as shown in the above rules, must also not be confounded with the simple interrogative pronoun **ya?** who? what?

Ex. Who told you? **ya ku shegai?**

Para. IV.

Relative Pronouns.

175. No distinct form of the pronoun (except perhaps **e,** which may be called a Relative) exists in Somali for translating the English Relative Pronouns 'who,' 'whom,' 'which,' 'that' and 'what.'

176. When the Relative in English is the nominative of a sentence the relative sense is expressed in Somali—

(i.) By the 3rd pers. sing. (mas. and fem.) of the present and past tenses of the Indicative (see § **114**), and also by adjectives.

Ex. He is a man who eats, drinks and sleeps, **ninkani wa nin 'unaya, iyo 'abaya iyo urdaya** (3rd pers. sing. present), (*lit.* This man is a man eating, and drinking and sleeping); or **ninkani wa 'unaya iyo 'abaya iyo urdaya,** This man is eating, &c.

The man who is coming, **ninki imanaya** (*lit.* The coming man).

How did God reward the angels that remained faithful? **side ba malaïkoinki u adkadai** (3rd pers. past) **Ilahhai ugu abalgudai?**

The man who was in our house yesterday is my friend, **ninki shalaito aḥalkeni bu jogai** (3rd pers. past) **wa sahibkaigi.**

I have a book which is good, **kitab wanaksan ban haisata** (*lit.* A book good I have).

Bring me the knife that is on my table, **mindida miskaigi saran i ken** (*lit.* The knife my table placed on to me bring).

(ii.) By means of the Relative Pronoun **e,** and also the conjunction **o,** which in some instances seems to be a relative pronoun.

Ex. The souls of the saints who died before Christ, **nafihi dadki auliyaddah e 'Issa Kristos ka horai dintai** (*lit.* The souls the people saint who Jesus Christ before died).

When did the souls of the saints who died before Christ go to Heaven? **gorma nafihi auliyaddaha e** (who) **'Issa Kristos ka horai dintai jannada tagen?**

Ex. Yes, and every idle word that men shall speak, &c., **ha, o erai kasta o an waḥ tarain o dad ku hadla** (*lit.* Yes, and word every and not a thing useful that men speak).

(iii.) The relative clause is also very often expressed by the article and demonstrative pronoun. In both cases the relative agrees with its antecedent in gender, person and number.

Ex. He that contemneth small things shall fall little by little, **kan** or **ki waḥ yar fududaista adyar iyo adyar yu di'i dona** (*lit.* The one thing small contemneth little and little he will fall).

I know a woman who is small, **anigu nag, ti yaraid yan aḥan** (*lit.* I a woman, the one small I know).

He who speaks lies is a bad man, **ki bein shega, wa nin ḥun** (*lit.* The one lie telling is a man bad).

He that has ears to hear, let him hear, **kan degaleh, inu ku maḥlo, ha ku maḥlo** (*lit.* That one possessed of ears, that he hear, let him hear).

(iv.) When in the relative clause there are several verbs, one of which is in the Infinitive, no pronoun is required, but the verbs are put in the Subjunctive.

Ex. The boy who wishes to become clever, must be studious, **wilku hadu donayo inu farid noḥdo ha barto** (*lit.* The boy if he wish that he clever become, let him learn [study]).

Who are they who do not endeavour to know what God has taught? **ayo kua, an ugu haushon, inai gartan waḥha Ilahhai inai barai?** (*lit.* Are who those not endeavouring, that they know the thing God to them has taught?).

177. When in the English sentence the Relative is the object of

the verb, and immediately follows its antecedent, no relative pronoun is required in Somali. If the English verb is in the present or future Indicative, the Somali verb governing the relative is generally used in the Subjunctive.

Ex. The boy whom you like is my cousin, **wilki ad ja'ashai wa inaderkai** (*lit.* The boy thou likest is my cousin).

Is that the man from whom you got your dog? **kasi ma ninka ad 'eïgaga ka ḥeshai ba?** (*lit.* That one is it (?) the man thou thy dog from hast got?).

I give you all the money which I have, **la'agtan haisto** (Subjunctive) **o dan yan ku sin** (*lit.* The money I have all I to thee give).

The man whom I see is my friend, **ninkan anigu arko** (Subjunctive) **wa sahibkai.**

Where are the children whose parents are dead? **arurta walikod dintai meyai?** (*lit.* The children their parents died where (are they)?).

The man whom I saw, **ninkan** (for **ninki an**) **arkai** (*lit.* The man I saw).

The Compound Relative Pronouns are expressed—

what (that which),	by	**waḥ**, a thing.
who, whomsoever,	by	**nin un**, any man.
whatever,	by	**waḥ un**, anything.

179. The word **waḥ**, meaning 'that which,' is frequently used with the simple personal pronouns **an, ad, u,** &c.

Ex. What I want, **waḥan donaya.**

Why do you always give to that man what he asks? **maḥad gor iyo galab ninkas u sinaisa, wuḥu isagu ku weidinaya?**

Ex. He is an idle man, **isagu wa nin 'ajis,** or **nin 'ajis bu yahai.**

And you know well that what we have we give (it) to working men, **o adigu ād u garanaisa (taḥan) waḥainu annagu lehnahai nimanki shaḥaya bannu sin.**

PARA. V.

REFLEXIVE PRONOUNS.

180. The Reflexive Pronouns are expressed in Somali—

(i.) By the word **iss,** *m.n.*, **—ki,** self.

Ex. This man is doing that of his own accord, **waḥhas ninkani iss kisu u samaiya** (*lit.* That thing this man of his self he is doing).

Iss dirira, quarrel, fight (yourselves).

Iss dori, disguise yourself.

Iss ḥumai, afflict yourself.

Iss dil, commit suicide (kill yourself).

Iss is very often used with the preposition **ka.** In these instances **ka** refers to a noun or a pronoun either expressed or understood.

Ex. Keep yourself from sin, **dembiga iss ka daur.** (Here **ka** refers to **dembiga,** the sin.)

Let go, leave, desist, **iss ka da.** (Here **ka** may refer to **waḥhas,** 'that,' understood; as, Leave that, **waḥhas iss ka da.**)

Go away, **iss ka tag,** or **iss ka baḥ.** (Here **ka** may refer either to **mesha,** 'the place,' or to **aḥalka,** 'the house'; as, **aḥalka iss ka tag,** go out, go away from the house.)

Attention! take care, mind yourself, **iss ka eg!** (Here **ka** refers to something understood, as *e.g.* 'lamp,' **sirad**; Take care of the lamp! **siradka iss ka eg!**)

Iss is indeclinable, and always refers to the Nominative. Employed with **ka** it generally gives to the Imperative of some verbs a more or less contemptuous meaning or idea. When we say, for example, **ka tag meshas**, we simply mean 'Go away from here'; but when we say **iss ka tag**, and especially **iss ka baḥ**, we mean 'Get away with you' (contempt).

Iss is generally employed (1) to translate the English reciprocal pronouns 'each other,' 'one another,' 'one with the other,' 'together,' &c.; and (2) when a sense of gathering, assembling, meeting, &c., is to be expressed.

Ex. These men love each other, **nimankani wa iss ja'alanayan.**
We hate each other, **wa iss na'bnahai.**
They hate one another, **wa iss ne'byihin.**
Hamed and Abdi are fighting (they beat one another), **Hamed iyo Abdi iss layan.**
I saw two women quarrelling, **laba nagod iss diriraya ban arkai.**
The men are going away together, **nimanki wa iss ra'ayan.**
I will join, add, assemble, **wan iss u gein.**

N.B.—The sense of reciprocity is very often expressed by the verb itself, so that no other word is required; as, Assemble those men there, **nimankas halka ku so ururi.**

(ii.) The words **ḳud**, *f.n.* and *a.*, **—di**, 'sole,' 'single'; **naf**, *f.n.*, **—ti**, 'soul,' 'life'; and **ruḥ**, *m.n.*, **—hi**, 'spirit,' 'sole,' 'single,' inflected with the possessive pronoun, are also sometimes used to express the Reflexive.

Ex. He has seen the man himself, **isagu ḳuddisa ninki arkai** (*lit.* he single his the man saw).
We have seen the town ourselves, **annagu ruḥhayaga magalada yannu so aragnai.**

Ex. I work for myself, **naftaidan u shaḫaista.**
Work for yourself, **naftadá u shaḫaiso.**

(iii.) The particle **so** affixed to a verb gives to it a kind of reflexive meaning. Verbs having this particle affixed to them imply that the agent is doing something for himself; as,

buḥi, fill;	**buḥso**, fill for yourself.
ɗafi, change, exchange, give for;	**ɗafso**, change for yourself.
ɗamai, accomplish, finish;	**ɗamaiso**, finish for yourself.

Para. VI.

Interrogative Pronouns.

181. Interrogative pronouns, like others, are used in place of nouns, and employed exactly like substantives. They are:—

182. Aya? 'who?' This pronoun is indeclinable; no change is made either for gender or for number.

Ex. Who made that? **aya sidas samaiyai?**
Who are you? **aya tahai?**

183. Ayo? 'who?' When used, as we might say, as an interjection, **ayo** takes the place of **aya,** especially after the particle **wa.**

Ex. Who is that man? **war! ninkasi wa ayo?**
Who is? **wa ayo?**

184. Ya? 'who?' 'what?' This pronoun is merely a contraction of **aya,** and is used for both genders and numbers.

Ex. Who told you this? **ya kan ku shegai?**
Aly told me, **Ali ba i shegai.**
What! Aly told you? well, when I see him, I will beat him, **ya! ma Ali ba ku shegai? haurarsan! kolkan arko ban u dili dona.**

185. In interrogative sentences the particles **ma** and **e** are principally used.

186. Ma? 'which?' 'what?' 'how?'

N.B.—This particle is very often changed into **mi** and **mu**, especially when combined with the negative particle **an.** For the pronouns formed by the particle **ma,** the negative particle **an,** and the personal pronoun, see § **232,** p. 133.

Ex. Which *or* what man came? **ninma yimi?**
Which *or* what woman came? **nagma timid?** or **timi?**
What girl did that? **gabaḋma kan fashai?**
What time? **wa gorma?**
What time is it? **sa'aḋma?** or **gormai** (for **gorma yai**) **tahai?**

N.B.—This last example is used for weather as well as for time.

Other interrogative pronouns may be formed by affixing the particle **ma** to the simple personal pronoun; thus,

Innama? or **annama?** which of us?

Ex. Which of us must go to the jungle? **innama taga miyi** or **miyi taga?**
Which of us will he take to the jungle? **annama miyi u kaḥain?**

Idinma? which of you?

Kuma? (*mas.*) who? which of you?

Tuma? (*fem.*) who? which of you?

N.B.—**Idinma** is employed when there are only two persons. For several persons **kuma** and **tuma** are used.

Ex. Who is? **wa kuma?** (mas.), **wa tuma?** (fem.), or **wa ayo?** (both genders).
Which of you (only two persons) did so? **idinma sidas samaiyai?**

Ex. Which of you (several) did that? **kuma** or **tuma kas samaiyai** or **samaisai**?

Iyama? which of them?

Ex. Which of them killed the lion? **iyama libaḥhi dilai**?

Kuama? who? whom?

Ex. Who are those? **wa kuama**?

187. Maḥai? 'what?' This pronoun is generally used alone; as,

What is *or* what is it? **wa maḥai**?

188. Maḥa? 'what?' This interrogative generally requires the simple personal pronouns **an, ad, u,** &c., with which it is nearly always contracted.

Ex. What did he say? **muḥu** (for **maḥa yu**) **yidi**?

When **maḥa** has the meaning of 'for what?' that is, 'why?' the preposition **u** is required before the verb.

Ex. Why did you go? **maḥad** (for **maḥa ad**) **u tagtai**?
Why did he go? **muḥu** (for **maḥa u**) **tagtai**?
Why is he doing that? **muḥu sidas u falaya**?
Why is God called the Creator of Heaven and earth? **maḥa Ilah lo** (for **la u**) **yidaha, aburaha 'irka iyo dulka**?
Why was God the Son made man? **maḥa Ilaḥha Inankaah nin u noḫdai**?

N.B.—In sentences like the following, **maḥa** with **u** before the verb is also used:—

Whom do you mean by the devil? **ifridka maḥad u la taḫan**?
What do you mean by angels? **maḥad u taḫan malaïkoin**?

Maḥa is also very often combined with the negative particle **an** and the personal pronoun.

Ex. Why did I not do so? **maḥanan** (for **maḥa an yan**) **sidas u falin?**

Why did they not do so? **maḥanai** (for **maḥa an yai**) **sidas u falin?**

189. Wayo is also used for 'why?' but more as an interjection.

190. Interrogative particle **e**, meaning 'what?'

When the particle or sound **e** is joined to a noun in the same way as the article **a**, **i**, or **u**, it has the interrogative meaning of 'what?'

Ex. **Hagge?** what place? **ninke?** what man? **nagte?** what woman? **gabaïde?** what girl?

With the particle **e** and the consonants **k**, **t** and **m**, are formed :—

(i.) The interrogative pronouns **ke?** (mas.), 'who?' 'which?' **keba?** (mas.), 'which of you?' (for several); **te?** (fem.), 'who?' 'which?' and **teba?** (fem.), 'which of you?' (for several); and **kue?** 'which?' (plural of both genders).

(ii.) The interrogative adverb **me?** (mas. sing.), **medai?** (fem sing.), **meyai?** or **maye?** (plural of both genders), 'where?'

N.B.—The pronouns **keba** and **teba** are employed in the same way as **kuma** and **tuma.**

Ex. Which of you *or* what man did that? **keba** or **kuma kas samaiyai?**

Which of you *or* what woman did that? **teba** or **tuma kas samaisai?**

Where is the man? **ninki me?**

Where is the woman? **nagti medai?**

Where are your father's horses? **fardihi abbahá meyai?** or **maye?**

191. The interrogative adverb **side?** 'how?' combined with the simple personal pronoun is used for the interrogative pronoun 'what?' The interrogation is nearly always conveyed in the intonation, for with the noun **si,** 'manner,' and the personal pronouns, we can form similar affirmative sentences.

Ex. *Interrogative* :—What did the man do? **ninki sidu** (for **side bu**) **falai?** (*lit.* The man how he (or what manner he) did?).

Ex. *Affirmative* :—What the man did was good, **ninku sidu** (for **sida yu**) **falai wa wanaksana** (*lit.* The man the manner he did it was good).

Nota (i.) The adverb **side,** 'how?' or 'what manner?' is formed by the noun **si,** 'manner,' —**di,** and the interrogative particle **e,** 'what?'

(ii.) The particle **ba** is very often added to the interrogative adverb **side.**

(iii.) Sometimes the interrogative particle **ma** is affixed to the noun **si,** 'manner.'

Ex. What did the man do? **ninki simu** (for **si ma yu**) **falai?** (*lit.* The man manner what he did?).

(iv.) When the adverb **sida,** 'so,' is employed, the interrogative particle **ma** belongs to the verb.

Ex. Did he do so? **sida miyu** (for **ma yu**) **falai?**

192. The declension of the interrogative pronouns for 'who?' and 'which?' is in Somali as follows:—

Who? which? **aya? ayo? ya? ke? te? keba? teba?**

Whom? **kuama?**

Ex. Whom have you led to the house? **kuamad aḡalka kentai?**

Whose? **aya leh?**

Ex. Whose knife is this? **mindidatan aya leh?**

193. The ways of asking questions in Somali being manifold and difficult, in addition to the examples already given, we subjoin others in illustration of the above rules.

Ex. Where is your brother? **walalká me?** or **walalká hagge jira?**

Where is this man's mother? **ninkan hoyadis medai** or **haggai** (for **hagge yai**) **jirta?**

Whose son are you? **ina ayad tahai?**

Where were you yesterday? **haggad shalai jirtai?** or **shalai haggad ḡabatai?**

When will you be at home? **hadma aḡalki ka heli dona?** or **germad aḡalkaga jogi?**

Who are these boys? **wilashatani yai yihin?** or **wilashatani wa kuama?** or **wilashatani wa ayo?**

Where is my father? **abbahai me?** or **abbahai hagge jira?**

Is this your house? **kani ma aḡalkagi ba?**

Can you speak English? **Ingrisi ma ku hadasha?**

What are you saying? **maḥad ku hadlaisa?**

What are you asking? **maḥad weidi?**

What *or* how do you call this thing? **waḥhas maḥa tidaḥda?**

Who are you? **kumad tahai?**

Why are you come? **maḥad u timid?**

What is your occupation? **shuḡulkaga wa mahai?**

CHAPTER VI.*a*.

ADJECTIVE PRONOUNS.

PARA I.

SIMPLE POSSESSIVE ADJECTIVE PRONOUNS.

194. The simple possessive adjective pronouns are:—

1st pers. sing.	my, mine,	**ai.**
,, ,, plur.	our, ours,	**kaga** or **ayo** or **en.**
2nd ,, sing.	thy, thine,	**á.**
,, ,, plur.	your, yours,	**in.**
3rd ,, sing. mas.	his, its,	**i** or **is.**
,, ,, ,, fem.	her, hers, its,	**ed.**
,, ,, plur. (both gend.)	their, theirs,	**od.**

195. The simple possessives require consonants to complete them. These consonants are the same as for the article, *i.e.* **k, g, h** for the masculine, and **t, d, sh** for the feminine. They also generally require the article to define them. Thus with their appropriate consonants and the article, we form the following possessives, which are generally used:—

1st pers. sing. mas.,	**kaiga, —i, —u; gaiga, —i, u; haiga, —i, —u,**
,, ,, ,, fem.,	**taida, —i, —u; daida, —i, —u; shaida, —i, —u,** my, mine.
,, ,, plur. mas.,	**kayaga, —i, —u** or **kayo; gayaga, —i, —u; hayaga, —i, —u,**
,, ,, ,, fem.,	**tayaga, —i, —u; dayaga, —i, —u; shayaga, —i, —u,** our, ours (mine and theirs).

1st pers. plur. mas., **kena**, —**i**, —**u**; **gena**, —**i**, —**u**; **hena**, —**i**, —**u**,
„ „ „ fem., **tena**, —**i**, —**u**; **dena**, —**i**, —**u**; **shena**, —**i**, —**u**, our, ours (yours and mine, *or* mine, yours and theirs).

N.B.—If the word, mas. or fem., to which **hena** is to be affixed ends in a consonant, **en** only is used, instead of **hena**.

2nd pers. sing. mas., **kaga**, —**i**, —**u**; **gaga**, —**i**, —**u**; **haga**, —**i**, —**u**,
„ „ „ fem., **tada**, —**i**, —**u**; **dada**, —**i**, —**u**; **shada**, —**i**, —**u**, thy, thine.
„ „ plur. mas., **kina**, —**i**, —**u**; **gina**, —**i**, —**u**; **hina**, —**i**, —**u**,
„ „ „ fem., **tina**, —**i**, —**u**; **dina**, —**i**, —**u**; **shina**, —**i**, —**u**, your, yours.

3rd pers. sing. mas., **kisa**, —**i**, —**u**; **gisa**, —**i**, —**u**; **hisa**, —**i**, —**u**,
„ „ „ „ **tisa**, —**i**, —**u**; **disa**, —**i**, —**u**; **shisa**, —**i**, —**u**, his, its.
„ „ „ fem., **teda**, —**i**, —**u**; **deda**, —**i**, —**u**; **sheda**, —**i**, —**u**,
„ „ „ „ **keda**, —**i**, —**u**; **geda**, —**i**, —**u**; **heda**, —**i**, —**u**, her, hers, its.
„ „ plur. (both genders), **koda**, —**i**, —**u**; **goda**, —**i**, —**u**; **hoda**, —**i**, —**u**, their, theirs.

195*a*. The possessives as here given are supposed to be used with nouns in the singular. But when employed with nouns in the plural, the consonants prefixed to them are the same as those of the definite article when affixed either to masculine or feminine nouns plural.

Ex.

Singular: **ul**, *f.n.*, a stick; **usha** or **ushi**, the stick:—

- **ushaidi**, my stick.
- **ushada**, thy stick.
- **ushisi**, his stick.
- **ushayaga** or **usheni**, our stick.
- **ushini**, your stick.

Plural: **ulo**, sticks; **ulaha** or **ulihi**, the sticks:—

- **ulahaigi**, my sticks.
- **ulahaga**, thy sticks.
- **ulihisi**, his sticks.
- **ulahayaga** or **ulaheni**, our sticks.
- **ulihini**, your sticks.

196. The possessive adjective pronouns are either affixed to nouns as adjectives, or used alone as pronouns, for 'mine, thine, his, hers, its, ours, yours, theirs.'

Ex. Oh! oh! I have cut my finger, **oh! oh! fartaidi ban iss goiyai.**

How did you (thou) cut your finger? **sidad fartada iss u goisai?**

It is my ox, **wa dibigaigi.**

His father is dead, **abbihi** or **abbihis dimai** or **ma nola.**

It is mine, **wa kaigi** (mas.), **wa taidi** (fem.).

It is his, or hers, **wa kisi** (mas.), **wa kedi** (fem.).

It is ours, **wa kayagi, kayo, hayagi, keni** (mas. and fem.).

It is theirs, **wa kodi** (mas. and fem.).

N.B.—The possessive, when a pronoun, is always used with the article sound **i**, as shown in the last four examples.

197. The principal use of the possessive adjective pronouns is to point out the Genitive or Possessive in a sentence. When they are used as adjectives, they agree in gender and number with the possessor; when used as pronouns, they agree in gender and number with the thing possessed.

Ex. That girl's mother, **gabaĭdas hoyaded** (the possessor is of fem. gender, *lit.* That girl mother her).

The man's house, **ninki aḥalkisi** (the possessor is of mas. gender, *lit.* The man house his).

This house is mine, **aḥalkanu wa kaigi** (the thing possessed is of mas. gender).

Is that knife his? **mindidatanu ma tisi ba?** (the thing possessed is of fem. gender).

This place is mine, **meshatani wa taidi** (the thing possessed is of fem. gender).

198. Nouns used as prepositions referring to place or time are used with the possessive adjective, according to the same rules as an ordinary possessive.

Ex. He is on the bed, **isagu sarrirta dusheda yu joga** (*lit.* He the bed, upper side her he is).

My brother is before the house, **walalkai aḥalka hortisa yu joga** (*lit.* My brother the house front his he is).

Before the winter I will go to the jungle, **guga hortisi miyi yan tegi dona** (*lit.* The winter his time before, the jungle I go wish

Inside the box, **sanduḥhi gudihisi** (*lit.* The box inside his).

199. The simple possessive adjective pronouns, **ai**, 'my,' **á**, 'thy,' &c., without any article sound, are generally affixed to all nouns of relationship when used with a possessive.

Note well that nouns so used have the accent on the last syllable, in the 2nd and 3rd pers. sing. especially, in order to distinguish these affixes from the article.

Ex. My father, **abbahaí**; thy mother, **hoyadá**; his brother, **walalkí** or **walalkís**; her sister, **walashed**; your

grandmother, **ayeiyadin**; their uncle, **aderkod**; the boy's father, **wilki abbihi** or **abbihis.**

It is my father, **wa abbahai** (and not **abbahaigi**).

It is your (thy) sister, **wa walashá** (and not **walashada**).

N.B.—These nouns with the article sound I have heard used only by children.

200. The names of other objects or things are nearly always employed with the article sound affixed to them.

Ex. It is my hat, **wa kufiadaidi.**

It is his horse, **wa faraskisi.**

They are our houses, **wa aḥaladayaga** or **aḥaladena.**

These are their camels, **kuer wa aurtodi.**

201. In sentences where there is a possessive case, the possessor may be expressed first (see § **58**).

Ex. That man's horse, **ninkas fardihisi.**

The girl's brother, **gabaddi walalked.**

202. The euphonic consonants **k** for the masculine and **t** for the feminine possessive pronouns are preferred, even when the other consonants are used with the possessive adjective affixed to the noun.

Ex. This place is mine, **meshatani wa taidi** (not **shaidi**).

This place is my place, **meshan wa meshaidi** (not **meltaidi**).

This saddle is mine, **korahan wa kaigi** (not **haigi**).

This is my saddle, **kan wa korahaigi,** or **korahan wa korahaigi.**

203. The word 'own,' which is sometimes added in English to the possessive case to render it more emphatic, is rendered in Somali by the word **waiyai** or **weiyei,** 'indeed.'

Ex. It is my own house, **wa aḥalkaigi waiyai** (*lit.* It is my house indeed).

It is my own father, **wa abbahai waiyai.**

204. The interrogative possessive pronoun concerning things possessed is expressed in Somali by the words **aya leh,** meaning literally 'who is possessed of?' For grown up persons the verb **leh** is not employed.

Ex. Whose house is this? **aḅalkan ya leh?** or **aḅalkani wa aḅal ma?**

Whose sheep are these? **adiyahakan ya leh?**

Whose children are these? **arurtan** or **inamadan ya leh?** or **arurtani wa arur ma?**

Whose boys are these? **wilashatani wa ayo?** or **wa kuama?**

Whose daughter is she? **tani yai gabadis tahai?** or **gabaddani yiai dalai?**

Para. II.

Demonstrative Adjective Pronouns.

205. The demonstrative adjective pronouns are **a, i, o.** They require consonants to support them. These consonants are the same as for the article: **k, g, h** for the masculine, and **t, d, sh** for the feminine.

206. The demonstrative renders a noun definite, and agrees with it in gender, but not always in number.

These pronouns are as follows:—

Masculine.	Feminine.
ka, ga, ha,	**ta, da, sha.**
ki, gi, hi,	**ti, di, shi.**
ko, go, ho,	**to, do, sho.**

N.B.—The endings **u** of the definite article, and **o** of the demonstrative adjective pronoun, must not be confounded.

207. In English 'this' denotes an object near to the speaker, 'that' one more distant. In Somali, in like manner, **an,** meaning 'this,' and **á** or **as,** 'that,' are employed. **Er,** 'this' or 'that,' is also used, but for objects not far away. These invariably require consonants, thus:—

Masculine Singular.	Feminine Singular.
kan, gan, han, this.	**tan, dan, shan,** this.
ká, gá, há, that.	**tá, dá, shá,** that.
kas, gas, has, that.	**tas, das, shas,** that.
ker, ger, her, this *or* that.	**ter, der, sher,** this *or* that.

Plural of both genders.

kuan, kuakan, kuer, these.
kua, kuas, kui, kuo, kuer, those.

N.B.—In the plural, when the persons or things are shown in opposition, **kuer,** 'these,' and **kuas,** 'those' are employed.

Ex. These are not so good as those, **kuer sida kuas ma u wanaksana.**

208. The demonstrative adjective pronouns may be either affixed to nouns as adjectives or used alone as pronouns, and in both cases the article may be affixed to them. The euphonic consonants, **k** for the masculine and **t** for the feminine, are generally used with the demonstrative pronoun, even when other consonants are used with the adjective pronoun affixed to the noun.

Ex. This is bad, **kan** or **kanu wa ḥunyahai.**
This is my brother, **kan** or **kanu wa walalkai.**
These are their houses, **kuakan** or **kuakani wa aḥaladodi.**
These houses are theirs, **aḥaladan** or **aḥaladani wa kodi.**
The man is that boy's father, **ninku wa wilkas abbihi.**
That is my brother's horse, **kasu wa faraski walalkai.**

Ex. It is this, that, **wa kan, ká** or **kas** (mas.), **tan, tá** or **tas** (fem.).
It is those, they, **wa kui, iyagi.**
This is a bad man, **kan** or **kanu wa nin ḥun.**
This is a woman, **tan** or **tanu wa nag.**
That man came, **ker ba yimi,** or **ninker ba yimi,** or **kas ba yimi,** or **ninkas ba yimi.**
That woman came, **ter ba timi,** or **nagter ba timi.**

209. **Waḥ,** *m.n.*, 'a thing,' is used demonstratively; as, **waḥhan,** this; **waḥhas,** that; **waḥho** or **waḥhoi,** that yonder (meaning *lit.* this thing, that thing, that thing yonder).

Ex. A man brought that, **waḥhas nin ba kenai.**
Tell him this, **waḥha u sheg.**

210. Demonstrative adjective pronouns are also used to express 'here,' 'there,' 'there yonder.'

Ex. Where are the boys? **wilashi me?**
They are there yonder, **wa kuas,** or **wa kua.**
They are here, **wa kuer.**
Where is the dog? **eïga me?**
It is there yonder, **halkó,** or **wa ko.**
It is here, **halka,** or **wa ká.**

Para. III.

Indefinite Adjective Pronouns.

211. The indefinite adjective pronouns are as follows:—

any, **'id, wah.**
anybody, anyone, **'id, ḥof kasta, nin un, nin walba.**
anything, **waḥ kasta,** or **waḥ walba.**

nobody, no one, **'iddina, 'ĭdna, midna.**
not one, not any, none, **'idna, midna, middina.**
nothing, not anything, **waḥba, babaḥ.**
one another, each other, **iss** (see Reflexive Pronoun, § **180**).
other (*adj.*), **kaleh.**
other, others (*pron.*), **kan kaleh, kua kaleh.**
another, **mid kaleh.**
each, every, **walba, waliba, min, kasta.**
every one, each one, **mid waliba, middiba.**
everybody, everyone, **ḫof, 'id, nin walba.**
everything, **waḥ walba.**
both, **labada.**
neither, **midna.**
such, **hebel, kas o kalehah.**
such a one, **mid 'aïnkas** (*lit.* one of the same kind).
such another, **o kaleh** (*lit.* the same, *or* the like).
such others, **kan kaleh 'aïnkasah** (*lit.* others of the same kind).
whoever, whosoever, **nin un.**

CHAPTER VII.

THE VERB.

12. As in European languages, the Verb in Somali declares something.

213. Verbs are divided into Regular, Irregular, and Defective.

Verbs are also divided into Transitive, Intransitive, Causative, Reflexive, and Attributive.

215. Verbs are inflected for Voice, Mood, Tense, and Number.

Voices.

216. There are two voices, the Active and Passive.

Moods and Tenses.

217. There are four moods, Imperative, Indicative, Potential, and Subjunctive.

Nota i.—There is no Infinitive Mood in Somali. To translate it the Subjunctive present is generally used, sometimes also a noun.

Ex. The man wishes to go to Aden, **ninki Adan inu tago, yu donaya** (*lit.* The man Adan that he go he is wishing).
To do is better than to talk, **falnin hadal ba ka dama** (*lit.* Action speech is better).

Nota ii.—The Past Participle is ordinarily expressed by the verbal adjective in **-an** or **-san**; as, **wa raran**, it is laden; **wa 'adaisan**, it is made white.

Nota iii.—The Present Participle is sometimes expressed (1) by a noun formed from the root of a verb and the affix **-nin**, as **falnin**, doing, **disin**, building; (2) by the 3rd pers. sing. mas. or fem. of the present imperfect or progressive, and the past imperfect or progressive of the Indicative (see § **114**).

Ex. He is running on the shore, **hebtu** (for **hebta yu**) **ordaya.**
The boy is sitting near the door, **wilki albabka agtisu** (for **agtisa yu**) **fadiya.**
The star is shining afar off, **hedigtu mel fog bai ka dalalaisa.**
Yesterday I saw the cat running after the rat, **shalaito wahan arkai dinaddi o jirki daba ordaisai.**

218. The Imperative Mood commands, exhorts, entreats or re-

quests. It is formed by means of the inflections of the Subjunctive First Present and the prefixes **an** for the 1st pers. sing. and plural, and **ha** for the 3rd pers. sing. mas. and fem. and the 3rd pers. plural.

The 2nd pers. sing. is the root or simplest form of the Somali verb. The 2nd pers. plural (as will be seen hereafter) is formed from the 2nd pers. sing. by means of inflections. This mood has only one tense, the *Present*.

Nota i.—The Imperative Mood is also used to render the English 'must'; as,

I must buy a good horse, **faras tolmon an ibsado** (*lit.* A horse good let me buy).

If he will eat, he must work, **hadu 'uni donayo, ha shaḥaiyo** (*lit.* If he eat wish, let him work).

Nota ii.—The English Imperative in the 1st and 3rd pers. sing. and plural (let me, him, her, it, us, them) does not at all express the true meaning of the Somali Imperative; for example, in

1st pers. sing., **an tago,** 'let me go,' the true meaning is 'that I go (I am obliged).'

3rd „ „ **ha tago, ha tagto,** 'let him, her go,' the true meaning is 'that he, she go (he, she is obliged).'

1st „ plur., **an tagno,** 'let us go,' the true meaning is 'that we go (we are obliged).'

3rd „ „ **ha tagan,** 'let them go,' the true meaning is 'that they go (they are obliged).'

219. The INDICATIVE Mood simply declares a thing or asks a question. The tenses of the Indicative are:—

(i.) The *Aorist* or dubious tense, expressing present and future; as, 'I tell or I will tell you now,' **aminkan ku shegi.**

N.B.—The Aorist is also used in the conjugation of all the com-

pound tenses, in the same way as the English Infinitive without the preposition 'to' in the Future, Conditional, Potential, &c.

Ex. I shall go, **wan tegi dona**; I should go, **wan tegi laha**; I can go, **wan tegi kara**; I could go, **wan tegi kari laha**, &c.

The form of the Aorist always remains unchanged. When there are several verbs, as is shown in the last example, the last verb only is inflected and the others are used in the Aorist.

(ii.) The *Present Habitual*. This tense expresses a custom or habit.

Ex. I habitually look, see, **wan arka.**

(iii.) The *Present Imperfect* or *Progressive* is employed to express an action going on at the time of speaking.

Ex. I am looking, **wan arkaya.**

(iv.) The *Past Indefinite* expresses an action begun and completed in past time, and an action that has just been completed. It is used to render the English Past, Present Perfect, and Pluperfect.

Ex. I saw, I have seen, I had seen, **wan arkai.**

(v.) The *Past Imperfect* or *Progressive* expresses an action begun and continuing in past time.

Ex. I was drinking, **wan 'abayai.**

N.B.—These five tenses of the Indicative Mood are formed and inflected as explained and shown in the Table of the Conjugation of Regular Verbs (p. 111, &c.).

(vi.) The *Past Imperfect Habitual* expresses an action habitually done in past time.

Ex. Formerly I was usually drinking milk, **wagi hore 'ano yan 'abi jirai.**

This tense is formed by the Aorist, which remains invariable in all the persons, and the Past Indefinite of the auxiliary verb **jir,** 'be,' 'live.'

(vii.) The *Future* is generally used to translate the English Future Indefinite and Perfect.

Ex. I shall burn, I shall *or* will have burnt, **wan gubi dona.**

This tense is formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **don,** 'wish.'

(viii.) The CONDITIONAL is generally employed for the English Present and Past Conditional.

Ex. I would *or* should burn, *or* I would *or* should have burnt, **wan gubi laha.**

This tense is formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **lahaw,** 'be possessed of.'

220. The POTENTIAL Mood implies power. It comprises three tenses:—

(i.) The *Present*, formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **kar,** 'be able.'

Ex. I can burn, **wan gubi kara.**

(ii.) The *Present Dubious*, formed by means of inflections and the particles **sow** or **show,** meaning 'perhaps.' This tense is generally used with the Arabic expression **in sha Allah,** 'if it please God,' or with the Somali one, **hadi Ilah idmo,** 'if God help' or 'with the help of God.'

N.B.—All the tenses of the Indicative Mood may be rendered dubious by prefixing **sow** or **show.** **Sow** is generally employed with interrogative and negative verbs, as **sow sidas, ma aha?** 'is it not so?' and **show** with affirmative verbs, as **show wa sidas,** 'perhaps it is so.'

(iii.) The *Past*, formed by the Aorist of the principal verb, that of the auxiliary verb **kar,** 'be able,' and the Present Habitual of the auxiliary verb **lahaw,** 'be possessed of.'

Ex. I could *or* should burn, I could *or* should have burnt, **wan gubi kari laha.**

221. The SUBJUNCTIVE Mood states a thing conditionally; as,

If he come, I will go, **hadu imanayo, anigu ban tegi dona.**

The Subjunctive Mood is always preceded by a conjunction either expressed or understood, and is generally followed by the principal verb of the sentence. Uncertainty is ordinarily supposed.

This mood comprises a Present and a Future formed by means of inflections, and a Present and a Future formed by the Aorist of the principal verb and the auxiliary verbs **kar**, 'be able,' and **don**, 'wish.' Thus:—

First Present: If *or* that I drink, **hadan, inan 'abo.**

Second Present: If *or* that I may *or* can drink, **hadan, inan 'abi karo.**

First Future: When I shall *or* will drink, **gortan 'abayo.**

Second Future: Do you think that I wish to drink, **ma u malainaisa inan 'abi dono.**

Nota i.—If after **gortan**, 'when,' no uncertainty is expressed, the Indicative Mood is used.

Ex. When *or* at the time I was going along the road, I saw the man, **gortan dauga so'onayai, anigu ninki yan arkai.**

Nota ii.—With the expression **bal in**, 'if,' the verb, although expressing some doubt, is used in the Indicative.

Ex. Ask if it is far? **weidi bal inai fogtahai?**

Nota iii.—In a sentence where the relative pronoun is the object, the verb being in the present or future Indicative in English, the First Present Subjunctive is used in Somali.

Ex. The man whom I see is my friend, **ninkan anigu arko wa sahibkai.**

The women whom we spoke to are coming, **nagahannu** (for **nagaha annu**) **la hadallai, wa imanayan.**

Here the Subjunctive is not used, because the verb 'spoke' is in the past.

Nota iv.—The Subjunctive is generally used in place of an English Infinitive. See examples in § **217,** *Nota* i.

Number.

Verbs have two numbers, Singular and Plural.

Person and Gender.

222. There are three persons, the 1st, 2nd and 3rd. The 3rd pers. sing. alone has two genders, Masculine and Feminine. The other persons are the same for both genders.

N.B.—In all the tenses, the 1st pers. sing. and the 3rd pers. sing. mas. are alike. Alike also in all the tenses, except sometimes in the Subjunctive Mood, are the 2nd pers. sing. (both genders) and the 3rd pers. sing. fem.

Primitive Forms.

223. The root, or simplest form of the Somali verb, is the 2nd pers. sing. of the Imperative. From this come the other primitive forms, viz. the 2nd pers. plur. Imperative, and the Aorist.

Rules.

I. Monosyllabic and dissyllabic verbs ending with a consonant form the 2nd pers. plur. Imperative by adding **a** to the root, and the Aorist by adding **i**; as, **gub,** burn (thou), **guba, wan gubi.** They are almost all regular.

II. Verbs ending in **so, sho, ho, aw** and **ow** generally form the 2nd pers. plur. Imperative by changing **o, aw** and **ow** into **ada,** and the Aorist by changing **o, aw, ow** into **an**; as, **hubso,** meditate, **hubsada, wan hubsan.**

III. Verbs ending in **i, ai, ei** form the 2nd pers. plur. Imperative by adding **ya** to the root, and the Aorist by adding **n**; as, **badi,** increase, **badiya, wan badin.**

N.B.—Verbs ending in any other vowel than **a** and those given above generally form the 2nd pers. plur. Imperative and the Aorist like verbs ending with a consonant (Rule I.); thus, **bū,** boast, **būa, wan būi; go,** be cut, die, **goa, wan goi.**

224. *General Rules*

on the elisions, contractions, vowel- and consonant-changes which verbs undergo in their conjugations and inflections :—

I. Verbs ending in **n,** preceded by a vowel, change it into **m** when, in inflecting, a vowel immediately follows. The vowel preceding **n** is generally dropped; as, **ḫatalan,** err, blunder, **ḫatalma, wan ḫatalmi.**

II. Monosyllabic verbs ending in a consonant change **a** into **e** or **i** in the Aorist, and monosyllabic and dissyllabic verbs ending in **a'**, change it into **e'** or **i'**.

Ex. **Tag,** go, **wan tegi,** I go *or* will go; **da'**, fall, rob, **wan di'i,** I rob *or* will rob; **ka'**, awake, get up, **wan ke'i,** I get up *or* will get up; **ḫufa'**, cough, **wan ḫufi'i.**

III. Verbs ending in **l** or **lo** change **l** into **sh** in the 2nd pers. sing. and plur. of the inflected tenses, except in the present and past imperfect or progressive of the Indicative Mood.

IV. When for the sake of euphony the second vowel, which is short, is dropped in the inflections of dissyllabic verbs ending in **g,** this consonant is changed into **k**; as, **arag,** see, **arka,** see ye *or* you, **wan arki,** I see *or* will see.

V. When in dissyllabic verbs the letters **s, r** and **ḫ** occur between two vowels, the last vowel, if short, is dropped in the inflections; for example, **ḫosol,** laugh, **ḫosla, wan ḫosli; orod,** run, **orda, wan ordi; maḫal,** hear, **maḫla, wan maḫli.** But these vowels reappear in the 2nd pers. sing. and plur., the 3rd pers. sing. fem., and in the 1st pers. plur. of the present habitual and past indefinite of the Indicative, the present dubious of the Potential, and the first present of the Subjunctive.

VI. For the sake of euphony, verbs ending in **i** generally take **y** before all inflections beginning with a vowel, in order to avoid a hiatus; the letter **y** in Somali being a consonant, and always pronounced as in the English words 'yes,' 'York.' Ex. **wai 'adaiyan,** they clean, instead of **'adaian.**

VII. When the first letter of the inflection is **t** in verbs of the First and Second Classes, the first letter of the inflection will be **s** in verbs of the Third Class and **sh** in verbs ending in **l** and **lo.**

VIII. The letters **t, d** or **s** generally begin the inflections of the 2nd pers. sing. and plur. and the 3rd pers. sing. fem., and the letter **n** those of the 1st pers. plur.

N.B.—Verbs ending in **r** and **l** form the inflections of the 1st pers. plur. of the present habitual and past indefinite of the Indicative, the present dubious of the Potential, and the present of the Subjunctive, either according to the general rule, beginning with **n,** or with **r** and **l.** Ex. **aburna** or **aburra; maḫalna** or **maḫalla.**

Conjugation.

225. A verb may be conjugated in four different ways or forms, viz. Affirmatively, Interrogatively, Negatively and Negative Interrogatively.

226. According to their different endings, the Somali regular verbs may be divided into three classes :—

First Class. To the first class belong all monosyllabic and polysyllabic verbs ending in a consonant; as, **jid,** pull; **abur,** produce, create.

N.B.—For the verbs **arag,** 'see,' **maḥal,** 'hear,' and verbs similar to them having the accent on the first syllable, and verbs ending in **n** immediately preceded by a vowel, see § **224** (Rules I., IV.).

Second Class. This class comprises (1) verbs ending in **o, ow**; as, **jogso,** remain, wait; **idlow,** abut, finish. (2) Some transitive and intransitive verbs ending in **aw.**

Nota i.—The few regular verbs in **aw** which are transitive have a particle prefixed to them; as, **ka adkaw,** overcome him.

Nota ii.—The verb **ahaw,** 'be,' and attributive verbs ending in **aw,** form a separate conjugation. See § **253,** &c.

Third Class. To the third class belong all verbs ending in **i** or **ai**; as, **'absi,** frighten; **'adai,** clean.

Conjugation of Regular Verbs.

Preliminary Notes.

227. The definite form of the personal pronouns, **anigu,** 'I,' **adigu,** 'thou,' **isagu,** 'he,' **iyadu,** 'she,' **innagu,** 'we,' **edinku,** 'you,' **iyagu,** 'they,' to which the particle **wa** is joined (see § **166**), not being of very frequent use, in the Conjugation of Verbs we employ the forms **wan, ban, yan, wad, bad, yad,** &c., which are mostly used in speaking. See §§ **145** and foll.

228. In the Subjunctive Mood, the simple personal pronouns **an, ad, u,** &c. are joined as affixes to the conjunctions (see Conjugation, p. 118).

229. Table of Conjugation of Regular Verbs.

	First Class.	*Second Class.*	*Third Class.*
	Root, **dub**, roast, toast, broil.	Root, **jogso**, halt, remain, wait, &c.	Root, **samai**, make, do, construct, &c.
		Imperative.	
		PRESENT.	
1 sing.	**an dubo**, let me roast	**an jogsado**, let me wait	**an samaiyo**, let me make
2	**dub**, roast (thou)	**jogso**, wait (thou)	**samai**, make (thou)
3 m.	**ha dubo**, let him roast	**ha jogsado**, let him wait	**ha samaiyo**, let him make
3 f.	**ha dubto**, let her roast	**ha jogsato**, let her wait	**ha samaiso**, let her make
1 plur.	**an dubno**, let us roast	**an jogsano**, let us wait	**an samaino**, let us make
2	**duba** roast (ye)	**jogsada**, wait (ye)	**samaiya**, make (ye)
3	**ha duban**, let them roast	**ha jogsadan**, let them wait	**ha samaiyan**, let them make
		Indicative Mood.	
		AORIST.	
	I roast *or* will roast	I wait *or* will wait	I make *or* will make
1 sing.	**anigu wa dubi** or **wan dubi**	**anigu wa jogsan** or **wan jogsan**	**anigu wa samain** or **wan samain**
2	**adigu wa dubi** or **wad dubi**	**adigu wa jogsan** or **wad jogsan**	**adigu wa samain** or **wad samain**
3 m.	**isagu wa dubi** or **wu dubi**	**isagu wa jogsan** or **wu jogsan**	**isagu wa samain** or **wu samain**
3 f.	**iyadu wa dubi** or **wai dubi**	**iyadu wa jogsan** or **wai jogsan**	**iyadu wa samain** or **wai samain**

1 plur.	**innagu wa dubi** or **wainu dubi**	**innagu wa jogsan** or **wainu jogsan**	**innagu wa samain** or **wainu samain**
2	**edinku wa dubi** or **waidin dubi**	**edinku wa jogsan** or **waidin jogsan**	**edinku wa samain** or **waidin samain**
3	**iyagu wa dubi** or **wai dubi**	**iyagu wa jogsan** or **wai jogsan**	**iyagu wa samain** or **wai samain**

N.B.—The Aorist is not inflected for the persons. The pronouns show what person is spoken of or employed.

PRESENT HABITUAL.

This tense is formed from the 2nd pers. plur. of the Imperative, which remains unaltered in the 1st and 3rd pers. mas. sing. of all classes. The other persons are formed by changing the endings **a** and **da** of the First and Second Classes into **ta, ta, na, tan, an,** and the ending **ya** of the Third Class into **sa, sa, na, san, yan.**

	I usually roast	I habitually wait	I habitually make
1 sing.	**wan duba**	**wan jogsada**	**wan samaiya**
2	**wad dubta**	**wad jogsata**	**wad samaisa**
3 m.	**wu duba**	**wu jogsada**	**wu samaiya**
3 f.	**wai dubta**	**wai jogsata**	**wai samaisa**
1 plur.	**wainu dubna**	**wainu jogsana**	**wainu samaisna**
2	**waidin dubtan**	**waidin jogsatan**	**waidin samaisan**
3	**wai duban**	**wai jogsadan**	**wai samaiyan**

PRESENT IMPERFECT OR PROGRESSIVE.

This tense is formed from the Aorist by changing the ending **i** of the First Class into **aya, aisa, aya, aisa, aina, aisan, ayan,** and by adding to the Aorist the same endings for verbs of the Second and Third Classes.

	I am roasting	I am waiting	I am making
1 sing.	wan dub-aya	wan jogsan-aya	wan samain-aya
2	wad ,, -aisa	wad ,, -aisa	wad ,, -aisa
3 m.	wu ,, -aiya	wu ,, -aya	wu ,, -aya
3 f.	wai ,, -aisa	wai ,, -aisa	wai ,, -aisa
1 plur.	wainu ,, -aina	wainu ,, -aina	wainu ,, -aina
2	waidin ,, -aisan	waidin ,, -aisan	waidin ,, -aisan
3	wai ,, -ayan	wai ,, -ayan	wai ,, -ayan

PAST INDEFINITE.

This tense is formed from the Present Habitual by adding **i** to the 1st, 2nd, 3rd pers. sing. mas., 3rd pers. sing. fem. and 1st pers. plur., and changing the final vowel **a** of the endings of the 2nd and 3rd pers. plur. into **e**.

	I roasted, I have *or* had roasted	I waited, I have *or* had waited	I made, I have *or* had made
1 sing.	wan dubai	wan jogsadai	wan samaiyai
2	wad dubtai	wad jogsatai	wad samaisai
3 m.	wu dubai	wu jogsadai	wu samaiyai
3 f.	wai dubtai	wai jogsatai	wai samaisai
1 plur.	wainu dubnai	wainu jogsanai	wainu samaisnai
2	waidin dubten	waidin jogsaten	waidin samaisen
3	wai duben	wai jogsaden	wai samaiyen

PAST IMPERFECT OR PROGRESSIVE.

This tense is formed from the Present Imperfect or Progressive by adding **i** to the 1st, 2nd, 3rd pers. sing. mas., 3rd pers. sing. fem. and 1st pers. plur., and changing the final vowel **a** of the 2nd and 3rd pers. plur. into **e**.

	I was roasting	I was waiting	I was making
1 sing.	**wan dubayai**	**wan jogsanayai**	**wan samainayai**
2	**wad dubaisai**	**wad jogsanaisai**	**wad samainaisai**
3 m.	**wu dubayai**	**wu jogsanayai**	**wu samainayai**
3 f.	**wai dubaisai**	**wai jogsanaisai**	**wai samainaisai**
1 plur.	**wainu dubainai**	**wainu jogsanainai**	**wainu samainainai**
2	**waidin dubaisen**	**waidin jogsanaisen**	**waidin samainaisen**
3	**wai dubayen**	**wai jogsanayen**	**wai samainayen**

PAST IMPERFECT HABITUAL.

This tense is formed by the Aorist of the principal verb (which remains the same in all the persons) and the Past Indefinite of the auxiliary verb **jir**, 'be,' 'live.'

	I was habitually roasting	I was habitually waiting	I was habitually making
1 sing.	**wan dubi jirai**	**wan jogsan jirai**	**wan samain jirai**
2	**wad ,, jirtai**		
3 m.	**wu ,, jirai**		
3 f.	**wai ,, jirtai**	&c. &c.	&c. &c.
1 plur.	**wainu ,, jirnai** or **jirrai**		
2	**waidin dubi jirten**		
3	**wai ,, jiren**		

FUTURE.

This tense is formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **don**, 'wish.'

	I shall roast, I shall have roasted	I shall wait, I shall have waited	I shall make, I shall have made
1 sing.	wan dubi dona	wan jogsan dona	wan samain dona
2	wad ,, donta		
3 m.	wu ,, dona		
3 f.	wai ,, donta	&c. &c.	&c. &c.
1 plur.	wainu ,, donna		
2	waidin ,, dontan		
3	wai ,, donan		

CONDITIONAL (PRESENT AND PAST).

This tense is formed by the Aorist of the principal verb and the Past Indefinite of the auxiliary verb **leh**, 'be possessed of.'

	I would *or* should roast, *or* I would *or* should have roasted	I would *or* should wait, *or* I would *or* should have waited	I would *or* should make, *or* I would *or* should have made
1 sing.	wan dubi laha	wan jogsan laha	wan samain laha
2	wad ,, lahaid		
3 m.	wu ,, laha		
3 f.	wai ,, lahaid	&c. &c.	&c. &c.
1 plur.	wainu ,, lahain		
2	waidin ,, lahaiden		
3	wai ,, lahaiyen		

Potential Mood.

FIRST PRESENT.

This tense is formed by the Aorist of the principal verb and the auxiliary verb **kar**, 'be able,' in the Present Habitual.

	I can roast	I can wait	I can make
1 sing.	wan dubi kara	wan jogsan kara	wan samain kara
2	wad ,, karta		
3 m.	wu ,, kara		
3 f.	wai ,, karta	&c. &c.	&c. &c.
1 plur.	wainu ,, karna or karra		
2	waidin dubi kartan		
3	wai dubi karan		

SECOND PRESENT OR PRESENT DUBIOUS.

This tense is formed from the Present Habitual of the Indicative, by changing the final vowel **a** of the inflections into **e**, and prefixing the particle **sow** or **show**, 'perhaps.'

N.B.—All the tenses of the Indicative may be rendered dubious by prefixing **sow** or **show** to the verb.

	Perhaps I may roast	Perhaps I may wait	Perhaps I may make
1 sing.	anigu sow or show gube	anigu sow or show jogsade	anigu sow or show samaiye
2	adigu sow or show gubte	adigu sow or show jogsate	adigu sow or show samaise
3 m.	isagu sow or show gube	isagu sow or show jogsade	isagu sow or show samaiye
f.	iyadu sow or show gubte	iyadu sow or show jogsate	iyadu sow or show samaise

1 plur.	**innagu sow** or **show dubne**	**innagu sow** or **show jogsane**	**innagu sow** or **show samaine**
2	**edinku sow** or **show dubten**	**edinku sow** or **show jogsaten**	**edinku sow** or **show samaisen**
3	**iyagu sow** or **show duben**	**iyagu sow** or **show jogsaden**	**iyagu sow** or **show samaiyen**

PAST.

This tense is formed by the Aorist of the principal verb, that of the auxiliary verb **kar**, and the Past Indefinite of the verb **leh**, 'be possessed of.'

	I could ... *or* might have roasted	I could ... *or* might have waited	I could ... *or* might have made
1 sing.	**wan dubi kari laha**	**wan jogsan kari laha**	**wan samain kari laha**
2	**wad dubi kari lahaid**		
3 m.	**wu dubi kari laha**	&c. &c.	&c. &c.
3 f.	**wai dubi kari lahaid**		
1 plur.	**wainu dubi kari lahain**		
2	**waidin dubi kari lahaiden**		
3	**wai dubi kari lahaiyen**		

Subjunctive Mood.

FIRST PRESENT.

This tense is formed from the Present Habitual of the Indicative

by changing the endings **a, ta, a, ta, no** into **o, tid** or **to, o, to, no.** The 2nd and 3rd pers. plur. do not change.

N.B.—The conjunctions generally used with the Subjunctive are **in**, that; **hadi**, if; **gorta, kolka, marka**, when. They are contracted with the simple personal pronoun **an, ad, u, ai, ainu, aidin, ai.**

	If I roast, roasted, have *or* had roasted	If I wait, waited, have *or* had waited	If I make, made, have *or* had made
1 sing.	**hadan dubo**	**hadan jogsado**	**hadan samaiyo**
2	**hadad dubtid** or **dubte**	**hadad jogsatid** or **jogsato**	**hadad samaisid** or **samaiso**
3 m.	**hadu dubo**	**hadu jogsado**	**hadu samaiyo**
3 f.	**hadai dubte**	**hadai jogsato**	**hadai samaiso**
1 plur.	**hadainu dubno**	**hadainu jogsano**	**hadainu samaino**
2	**hadaidin dubtan**	**hadaidin jogsatan**	**hadaidin samaisan**
3	**hadai duban**	**hadai jogsadan**	**hadai samaiyan**

SECOND PRESENT.

This tense is formed by the Aorist of the principal verb and the First Present Subjunctive of the verb **kar**, 'be able.'

	That I may, might roast, might have roasted	That I may, might wait, might have waited	That I may, might make, might have made
1 sing.	**inan dubi karo**	**inan jogsan karo**	**inan samain karo**
2	**inad dubi kartid** or **karto**	&c. &c.	&c. &c.
3 m.	**inu dubi karo**		
3 f.	**inai dubi karto**		

1 plur.	**inainu dubi karno or karro**	**inainu jogsan karno or karro**	**inainu samain karno or karro**
2	**inaidin dubi kartan**	&c. &c.	&c. &c.
3	**inai dubi karan**		

FIRST FUTURE.

This tense is formed from the Present Imperfect of the Indicative by changing the endings **aya, aisa, aya, aisa, aina** into **ayo, aisid** or **aiso, ayo, aiso, aino.** The 2nd and 3rd pers. plur. do not change.

	When I shall roast *or* have roasted	When I shall wait *or* have waited	When I shall make *or* have made
1 sing.	**gortan dubayo**	**gortan jogsanayo**	**gortan samainayo**
2	**gortad dubaisid** or **dubaiso**	**gortad jogsanaisid** or **-naiso**	**gortad samainaisid** or **-naiso**
3 m.	**gortu dubayo**	**gortu jogsanayo**	**gortu samainayo**
3 f.	**gortai dubaiso**	**gortai jogsanaiso**	**gortai samainaiso**
1 plur.	**gortainu dubaino**	**gortainu jogsanaino**	**gortainu samainaino**
2	**gortaidin dubaisan**	**gortaidin jogsanaisan**	**gortadin samainaisan**
3	**gortai dubayan**	**gortai jogsanayan**	**gortai samainayan**

SECOND FUTURE.

This tense is formed by the Aorist of the principal verb and the First Present Subjunctive of the verb **don,** 'wish.'

Ex. **Ma u malainaisa inan ... dono,** Do you think that I wish *or* will, would *or* should, would *or* should have (roast, roasted; wait, waited; make, made).

1 sing.	**inan dubi dono**	**inan jogsan dono**	**inan samain dono**
2	**inad dubi dontid or donto**		
3 m.	**inu dubi dono**	&c. &c.	&c. &c.
3 f.	**inai dubi donte**		
1 plur.	**inainu dubi donno**		
2	**inaidin dubi dontan**		
3	**inai dubi donan**		

N.B.—In all the compound tenses we have conjugated only the verbs of the First Class. The verbs of the other classes are conjugated in the same way.

INTERROGATIVE FORM.

230. The Interrogative Form consists in using the particle **ma** before the verb in all its tenses and persons. The inflections of the tenses and persons are the same as in the Affirmative Form.

In this conjugation two different forms of pronouns may be employed: (1) the forms **anigu, adigu, isagu, iyadu, innagu, edinku, iyagu**, and the interrogative particle **ma** before the verb; (2) the forms **an, ad, u, ai, ainu, aidin, ai**, combined with the interrogative particle **ma** and forming **mian, miad, miu, miai, miainu, miaidin, miai**, which are generally used in conversation. (See Pronouns, **§ 141**).

There is nothing special in the construction of the verb used interrogatively. Therefore the example of the conjugation of a verb in one tense will sufficiently show how the other tenses are to be conjugated.

Aorist and Present Habitual Indicative of the Verb **samai**, 'make.'

Do I make? shall I make? do I usually make?

1st pers. sing.		**anigu ma samaiya?** or **mian samaiya?**
2nd ,,	,,	**adigu ma samaisa?** or **miad samaisa?**
3rd ,,	,, mas.	**isagu ma samaiya?** or **miu samaiya?**
3rd ,,	,, fem.	**iyadu ma samaisa?** or **miai samaisa?**
1st ,,	plur.	**innagu ma samaina?** or **miainu samaina?**
2nd ,,	,,	**idinku ma samaisan?** or **miaidin samaisan?**
3rd ,,	,,	**iyagu ma samaiyan?** or **mianai samaiyan?**

PRESENT IMPERFECT OR PROGRESSIVE.

Am I making?

1st pers. sing. **anigu ma samainaya?** or **mian samainaya?**

PAST INDEFINITE.

Didst thou make? hast thou made? hadst thou made?

2nd pers. sing. **adigu ma samaisai?** or **miad samaisai?**

PAST IMPERFECT OR PROGRESSIVE.

Was he, has he been, had he been making?

3rd pers. sing. mas. **isagu ma samainayai?** or **miu samainayai?**

PAST IMPERFECT HABITUAL.

Was she, has she been, had she been usually making?

3rd pers. sing. fem. **iyadu ma samain jirtai?** or **miai samain jirtai?**

FUTURE.

Will she make? will she have made?

3rd pers. sing. fem. **iyadu ma samain donta?** or **miai samain donta?**

CONDITIONAL (PRESENT AND PAST).

Should we make? should we have made?

1st pers. plur. **innagu ma samain laha?** or **miainu samain laha?**

POTENTIAL PRESENT.

Can you make?

2nd pers. plur. **idinku ma samain kartan?** or **miaidin samain kartan?**

POTENTIAL PAST.

Could *or* might they make *or* have made?

3rd pers. plur. **iyagu ma samain kari lahaiyen?** or **miai samain kari lahaiyen?**

N.B.—When, in English, the verb in the interrogative form is followed by a verb in the infinitive, there are in Somali ordinarily three different ways of translating the English; thus,

1st pers. sing. Do I wish to drink? **inan 'abo mian donaya?** or **ma inan 'aban donaya?**

2nd „ „ Dost thou wish to drink? **inad 'abtid miad donaisa?** or **ma inad 'abtad doni?** or **ma inad 'abto yad doni?**

3rd p. s. mas. Does he wish to drink? **inu 'abo miu donaya?** or **ma inu 'aban doni?** or **ma inu 'abo yu doni?**

3rd p. s. fem. Does she wish to drink? **inai 'abto miai donaisa?** or **ma inai 'abtai doni?** or **ma inai 'abto yai doni?**

1st pers. plur. Do we wish to drink? **inainu 'abno miainu donaina?** or **ma inainu 'abnainu doni** or **donaina?** or **ma inainu 'abno yainu doni?**

2nd „ „ Do you wish to drink? **inaidin 'abtan miaidin donaisan?** or **ma inaidin 'abtaidin doni?** or **ma inaidin 'abtan yaidin doni?**

3rd „ „ Do they wish to drink? **inai 'aban miai donayan?** or **ma inai 'aban yai doni?**

NEGATIVE FORM.

231. Verbs are rendered negative by prefixing the negative particles **ma, an,** and **ha,** by help of the two defective verbs **mayo,** '(I) am not,' and **wah,** 'do not find,' and the affixes **in, ahain, ainin.**

Ma is used in the Indicative Mood (except in the Aorist and Past Imperfect), in the Potential Mood, and in the Present Dubious of the Subjunctive.

An is employed for the Subjunctive, and for the 1st pers. sing. and plur. and the 3rd pers. sing. and plur. of the Imperative.

Ha is used for the 2nd pers. sing. and plur. of the Imperative.

The verb **mayo** is used in the Aorist and Past Imperfect of the Indicative.

When the Past tense of the verb **wah,** 'do not find,' is joined to another verb, it gives to it a past signification, and points out a want either of will, power, ability or opportunity.

Ex. I would not go (I refused), **tegi wahyai.**
I could not go (I was sick), **tegi kari wahyai.**
I would not go (I did not find it opportune) to that place, and I came back, **ana meshi tegi wahyai o ka so noḫdai.**

Wah alone is also sometimes used for 'he did not find,' 'he has not found.'

Ex. Ali did not find the place he was sent to, **Ali meshi lo dirai, wah.**

La wah, 'it is not found,' 'it could not be found' (see Conjugation of Defective Verbs, § **250,** pp. 171, 172).

The affix **in** is joined to verbs of the First Class in the Imperative, the Past Indefinite of the Indicative, and the First Present of the Subjunctive.

The affix **ahain** (which really is the negative form of the verb **ahaw**, 'be,' in the Past Indefinite Indicative, as **anigu ma ahain**, 'I was not') or **ainin** is joined to verbs in the Past Imperfect of the Indicative and the First and Second Future of the Subjunctive.

Regular verbs are thus conjugated negatively :—

	First Class.	*Second Class.*	*Third Class.*
	Root, **dub**, roast.	Root, **jogso**, wait.	Root, **samai**, make.
	Imperative.		
	Let me not roast	Let me not wait	Let me not make
1 sing.	**yanan dubin**	**yanan jogsan**	**yanan samain**
2	**ha dubin**	**ha jogsan**	**ha samain**
3 m.	**yanu** or **yu dubin**	**yanu** or **yu jogsan**	**yanu** or **yu samain**
3 f.	**yanai** or **yai dubin**	**yanai** or **yai jogsan**	**yanai** or **yai samain**
1 plur.	**yannan** or **yainan dubin**	**yannan** or **yainan jogsan**	**yannan** or **yainan samain**
2	**ha dubina**	**ha jogsanina**	**ha samainina**
3	**yanai** or **yai dubin**	**yanai** or **yai jogsan**	**yanai** or **yai samain**

N.B.—The 2nd pers. sing. Imp. of verbs of the First Class is formed by the prefix **ha** and the affix **in** joined to the root of the verb, as **dub, ha dub-in**; and the 2nd pers. plur. by adding **a** to the 2nd pers. sing. In the Second and Third Classes the 2nd pers. sing. is formed by prefixing the particle **ha** to the Aorist of the affimative form, as **ha jogsan, ha samain**; and the 2nd pers. plur. by adding **ina** to the 2nd pers. sing., as **ha jogsanina, ha samainina.**

AORIST AND PRESENT IMPERFECT.

This tense is compounded of the Aorist of the affirmative form and the Present of the verb **mayo.**

	I do not, I shall *or* will not roast, I am not roasting	I do not, I shall *or* will not wait, I am not waiting	I do not, I shall *or* will not make, I am not making
1 sing.	**anigu dubi mayo**	**anigu jogsan mayo**	**anigu samain mayo**
2	**adigu dubi maisid** or **maiso**		
3 m.	**isagu dubi mayo**		
3 f.	**iyadu dubi maiso**	&c. &c.	&c. &c.
1 plur.	**innagu dubi maino**		
2	**idinku dubi maisan**		
3	**iyagu dubi mayan**		

N.B.—This tense is nearly always employed without the personal pronouns, as 1st pers. **dubi, jogsan, samain mayo**; 2nd pers. **dubi, jogsan, samain maisid,** &c.

PRESENT HABITUAL.

The inflections of this tense are the same as those of the First Present of the Subjunctive, affirmative form.

	I do not usually roast	I do not usually wait	I do not usually make
1 sing.	**anigu ma dubo**	**anigu ma jogsado**	**anigu ma samaiyo**
2	**adigu ma dubtid** or **dubto**	**adigu ma jogsatid** or **jogsato**	**adigu ma samaisid** or **samaiso**

and so on for the other persons, the particle **ma** being prefixed to the First Present of the Subjunctive.

PAST INDEFINITE.

This tense is formed of the 2nd pers. sing. Imperative and the negative particle **ma.**

	I did not roast, I have *or* had not roasted	I did not wait, I have *or* had not waited	I did not make, I have *or* had not made
1 sing.	**anigu ma dubin**	**anigu ma jogsan**	**anigu ma samain**
2	**adigu** ,, ,,		
3 m.	**isagu** ,, ,,		
3 f.	**iyadu** ,, ,,	&c. &c.	&c. &c.
1 plur.	**innagu** ,, ,,		
2	**idinku** ,, ,,		
3	**iyagu** ,, ,,		

PAST IMPERFECT OR PROGRESSIVE.

This tense has two forms. The first one is compounded of the Aorist of the affirmative form and the Past tense of the verb **mayo.** The second form has the affix **ahain** or **ainin** joined to the root of verbs of the First Class, and to the Aorist of the Second and Third Classes, with the negative particle **ma** prefixed.

N.B.—The Past tense of the verb **mayo** has only one form, consequently it remains the same in all the persons.

1st Form.

	I was not roasting	I was not waiting	I was not making
1 sing.	**anigu dubi maïn** or **meïn**	**anigu jogsan maïn** or **meïn**	**anigu samain maïn** or **meïn**
2	**adigu dubi maïn** or **meïn**	**adigu jogsan maïn** or **meïn**	**adigu samain maïn** or **meïn**

2nd Form.

1 sing.	**anigu ma duba-hain** or **-inin**	**anigu ma jogsana-hain** or **-inin**	**anigu ma samaina-hain** or **-inin**
2	**adigu ma duba-hain** or **-inin**	**adigu ma jogsana-hain** or **-inin**	**adigu ma samaina-hain** or **-inin**

PAST IMPERFECT HABITUAL.

This tense is compounded of the particle **ma** prefixed to the Aorist of the affirmative form and the Past Indefinite negative of the verb **jir.**

	I was not habitually roasting	I was not habitually waiting	I was not habitually making
1 sing.	**anigu ma dubi jirin**	**anigu ma jogsan jirin**	**anigu ma samain jirin**
2	**adigu ma dubi jirin**	**adigu ma jogsan jirin**	**adigu ma samain jirin**

FUTURE.

	I shall not roast, I shall not have roasted	I shall not wait, I shall not have waited	I shall not make, I shall not have made
1 sing.	**anigu ma dubi dono**	**anigu ma jogsan dono**	**anigu ma samain dono**
2	**adigu ma dubi dontid** or **donto**		
3 m.	**isagu ma dubi dono**	&c. &c.	&c. &c.
3 f.	**iyadu ma dubi donto**		

1 plur.	innagu ma dubi donno	innagu ma jogsan donno	innagu ma samain donno
2	idinku ma dubi dontan	&c. &c.	&c. &c.
3	iyagu ma dubi donan		

CONDITIONAL (PRESENT AND PAST).

This tense is formed from the Present Dubious of the Potential (affirmative form) by adding n.

	I would *or* should not roast, I would *or* should not have roasted	I would *or* should not wait, I would *or* should not have waited	I would *or* should not make, I would *or* should not have made
1 sing.	anigu ma duben	anigu ma jogsaden	anigu ma samaiyen
2	adigu ma dubten	adigu ma jogsaten	adigu ma samaisen
3 m.	isagu ma duben	isagu ma jogsaden	isagu ma samaiyen
3 f.	iyadu ma dubten	iyadu ma jogsaten	iyadu ma samaisen
1 plur.	innagu ma dubnen	innagu ma jogsane	innagu ma samainen
2	idinku ma dubten	idinku ma jogsaten	idinku ma samaisen
3	iyagu ma duben	iyagu ma jogsaden	iyagu ma samaiyen

Potential Mood.

PRESENT.

This tense is formed of the Aorist (affirmative form) and the First Present Subjunctive (affirmative form) of the verb **kar**, 'be able.'

	I cannot roast	I cannot wait	I cannot make
1 sing.	**anigu ma dubi karo**	**anigu ma jogsan karo**	**anigu ma samain karo**
2	**adigu ma dubi kartid** or **karto**		
3 m.	**isagu ma dubi karo**	&c. &c.	&c. &c.
3 f.	**iyadu ma dubi karto**		
1 plur.	**innagu ma dubi karno** or **karro**		
2	**idinku ma dubi kartan**		
3	**iyagu ma dubi karan**		

PRESENT DUBIOUS.

1st Form.

The inflections of this tense are the same as those of the Conditional (Present and Past), but preceded by **sow** or **show**, 'perhaps.'

	Perhaps I cannot roast	Perhaps I cannot wait	Perhaps I cannot make
1 sing.	**anigu sow** or **show ma duben**	**anigu sow** or **show ma jogsaden**	**anigu sow** or **show ma samaiyen**
2	**adigu sow** or **show ma dubten**	**adigu sow** or **show ma jogsaten**	**adigu sow** or **show ma samaisen**

2nd Form.

This form is compounded of the particle **sow** or **show**, the Aorist (affirmative form), and the verb **wah**, which alone is inflected.

1 sing.	**anigu sow** or **show dubi wahyai**	**anigu sow** or **show jogsan wahyai**	**anigu sow** or **show samain wahyai**
2	**adigu sow** or **show dubi waidai**		
3 m.	**isagu sow** or **show dubi wah** or **wahyai**	&c. &c.	&c. &c.
3 f.	**iyadu sow** or **show dubi waidai**		
1 plur.	**innagu sow** or **show dubi wainai**		
2	**idinku sow** or **show dubi waide**		
3	**iyagu sow** or **show dubi waiyen**		

Subjunctive Mood.

The conjunctions ordinarily used for the conjugation of verbs in the Subjunctive Mood are **hadi**, 'if'; **gorti**, 'when'; **in**, 'that.' Combined with the negative particle **ma** and the personal pronoun, they are as follows:—

1 sing. **hadanan, gortanan, inanan,** If, when, that I not.
2 **hadanan** or **hadadan, gortanad** or **gortadan, inanad** or **inadan,** If, when, that thou not.
m. **hadanu, gortanu, inanu,** If, when, that he not.
3 f. **hadanai, gortanai, inanai,** If, when, that she not.

1 plur. **hadainan, gortainan, inainan,** If, when, that we not.
2 **hadanaidin** or **hadaidan, gortanaidin** or **gortaidan, inanaidin** or **inaidinan,** If, when, that you not.
3 **hadanai** or **hadayan, gortanai** or **gortayan, inanai** or **inayan,** If, when, that they not.

FIRST PRESENT.

This tense is formed of the negative particle and the 2nd pers. sing. of the Imperative, negative form.

	If I do not roast	If I do not wait	If I do not make
1 sing.	**hadanan dubin**	**hadanan jogsan**	**hadanan samain**
2	**hadanad dubin**	**hadanad jogsan**	**hadanad samain**

SECOND PRESENT.

This tense is formed by the Aorist (affirmative form) and the 2nd pers. sing. of the Imperative (negative form).

	That I may, might not roast, that I might not have roasted	That I may, might not wait, that I might not have waited	That I may, might not make, that I might not have made
1 sing.	**inanan dubi karin**	**inanan jogsan karin**	**inanan samain karin**
2	**inanad dubi karin**	**inanad jogsan karin**	**inanad samain karin**

FIRST FUTURE.

	When I shall *or* will not roast	When I shall *or* will not wait	When I shall *or* will not make
1 sing.	**gortanan dubahain** or **-inin**	**gortanan jogsanahain** or **-inin**	**gortanan samainahain** or **-inin**
2	**gortanad dubahain** or **-inin**	**gortanad jogsanahain** or **-inin**	**gortanad samainahain** or **-inin**

SECOND FUTURE.

	That I do not wish to roast	That I do not wish to wait	That I do not wish to make
1 sing.	**inanan dubi dona-hain** or **-inin**	**inanan jogsan do-nahain** or **-inin**	**inanan samain do-nahain** or **-inin**
2	**inanad dubi dona-hain** or **-inin**	**inanad jogsan do-nahain** or **-inin**	**inanad samain do-nahain** or **-inin**

N.B.—The Second Future of the Subjunctive is also very commonly expressed in the two following ways:—

Firstly.

1 sing.	**hadanan inan du-bo donahain**	**hadanan inan jog-sado donahain**	**hadanan inan sa-maiyo donahain**
2	**hadanad inad dub-to donahain**	**hadanad inad jog-sato donahain**	**hadanad inad sa-maiso donahain**
3 m.	**hadanu inu dubo donahain**	**hadanu inu jog-sado donahain**	**hadanu inu sa-maiyo donahain**

and so on for the other persons.

Secondly.

1 sing.	**hadi inan dubo anan donahain**	**hadi inan jogsado anan donahain**	**hadi inan samaiyo anan donahain**
2	**hadi inad dubtid adan donahain**	**hadi inad jogsatid adan donahain**	**hadi inad samaisid adan donahain**
3 m.	**hadi inu dubo anu donahain**	**hadi inu jogsado anu donahain**	**hadi inu samaiyo anu donahain**
3 f.	**hadi inai dubto anai donahain**	**hadi inai jogsato anai donahain**	**hadi inai samaiso anai donahain**

and so on for the other persons.

INTERROGATIVE NEGATIVE FORM.

232. The Interrogative Negative form consists in prefixing to the Negative form the interrogative particle **ma,** joined to the negative particle **an** combined with the simple personal pronoun.

This compound pronoun is thus constructed :—

1 sing. **anigu maanan, mawanan, mianan?** Do I not?
2 **adigu maanad** or **maadan, mawanad** or **mawadan, mianad** or **miadan?** Dost thou not?
3 m. **isagu maanu, mawanu, mianu?** Does he not?
3 f. **iyadu maanai, mawanai, mianai?** Does she not?
1 plur. **innagu maainu, annagu maannu, mawainan, mianainu?** Do we not?
2 **idinku maanaidin, mawanaidin** or **mawaidinan, mianaidin?** Do you not?
3 **iyagu maanai, mawanai, mianai?** Do they not?

Nota i.—The compound pronouns **mianan, mianad,** &c. are mostly used in speaking; therefore we employ them in the conjugation of the Interrogative Negative form.

Nota ii.—In all the tenses where the verb remains unaltered we give only the 1st pers. sing. For the other persons the pronoun is to be prefixed.

AORIST, PRESENT IMPERFECT, AND PAST IMPERFECT.

	Do I not, shall I not roast? am I not, was I not roasting?	Do I not, shall I not wait? am I not, was I not waiting?	Do I not, shall I not make? am I not, was I not making?
1 sing.	**mianan dubahain** or **dubainin?**	**mianan jogsana-hain** or **-inin?**	**mianan samaina-hain** or **-inin?**

PRESENT HABITUAL AND PAST INDEFINITE.

	Do I not usually *or* did I not roast? have I not, had I not roasted?	Do I not usually *or* did I not wait? have I not, had I not waited?	Do I not usually *or* did I not make? have I not, had I not made?
1 sing.	**mianan dubin?**	**mianan jogsan?**	**mianan samain?**

PAST IMPERFECT HABITUAL.

	Was I not usually roasting?	Was I not usually waiting?	Was I not usually making?
1 sing.	**mianan dubi jirin?**	**mianan jogsan jirin?**	**mianan samain jirin?**

FUTURE.

	Shall *or* will I not roast? shall I not have roasted?	Shall *or* will I not wait? shall I not have waited?	Shall *or* will I not make? shall I not have made?
1 sing.	**mianan dubi donin?**	**mianan jogsan donin?**	**mianan samain donin?**

CONDITIONAL (PRESENT AND PAST).

	Should I not roast? should I not have roasted?	Should I not wait? should I not have waited?	Should I not make? should I not have made?
1 sing.	**mianan duben?**	**mianan jogsaden?**	**mianan samaiyen?**
2	**mianad dubten?**	**mianad jogsaten?**	**mianad samaisen?**
3 m.	**mianu duben?**	**mianu jogsaden?**	**mianu samaiyen?**
3 f.	**mianai dubten?**	**mianai jogsaten?**	**mianai samaisen?**

1 plur.	mianainu dubnen?	mianainu jogsane?	mianainu samainen?
2	mianaidin dubten?	mianaidin jogsaten?	mianaidin samaisen?
3	mianai or mianayan duben?	mianai or mianayan jogsaden?	mianai or mianayan samaiyen?

Potential Mood.

PRESENT.

	Can I not, may I not roast?	Can I not, may I not wait?	Can I not, may I not make?
1 sing.	mianan dubi karin?	mianan jogsan karin?	mianan samain karin?

PAST.

	Could *or* might I not roast? could *or* might I not have roasted?	Could *or* might I not wait? could *or* might I not have waited?	Could *or* might I not make? could *or* might I not have made?
1 sing.	mianan dubi karen?	mianan jogsan karen?	mianan samain karen?
2	mianad dubi karten?		
3 m.	mianu dubi karen?	&c. &c.	&c. &c.
3 f.	mianai dubi karten?		
1 plur.	mianainu dubi karnen or -ren?		
2	mianaidin dubi karten?		
3	mianai dubi karen?		

Irregular Verbs.

233. An irregular verb is one that does not form the 2nd pers. plur. of the Imperative, or the Aorist, according to the rules given in § 223.

These verbs will be irregular only in the tenses formed from these two principal forms, as shown and explained in the Table of the Conjugation of Regular Verbs (p. 111 ff.).

234. Verbs of the First Class have no other irregularities than those indicated and explained in the General Rules of § 224.

235. In the List of Irregular Verbs of the Second Class, besides the three principal forms, the 1st and 2nd pers. sing. of the Present Habitual Indicative are shown; and in that of irregular verbs of the Third Class, in which the Aorist is mostly irregular, we give the 1st pers. sing. of the Present Imperfect Indicative. The formation of these tenses is, so to say, the only difficulty in the conjugation of Somali Irregular Verbs.

236. Some other verbs are irregular in nearly all their tenses. Of these the conjugation is also given.

Irregular Verbs of the First Class.

237. Verbs of the First Class have no other irregularities than those arising from euphony, as explained in § 224. Nevertheless, in order to make everything clear, we give here the conjugation of the irregular tenses of some of these verbs. The conjugation of the 1st pers. sing., the 1st pers. plur., and the 2nd pers. sing. will sufficiently show how these verbs are to be conjugated in the other persons.

Primitive Forms.

IMPERATIVE. 2nd pers. sing.	IMPERATIVE. 2nd pers. plur.	AORIST.
arag, see	**arka**, see (ye or you)	**wan arki**, I see, *or* will see.
maḫal, hear	**maḫla**, hear (ye or you)	**wan maḫli**, I hear, *or* will hear.
ḫatalan, err, blunder	**ḫatalma**, err (ye or you)	**wan ḫatalmi**, I err, *or* will err.

Irregular Tenses.

PRESENT HABITUAL.

1 sing.	**wan arka**	**wan maḫla**	**wan ḫatalma**
2	**wad aragta** or **arkta**	**wad maḫasha**	**wad ḫatalanta**
1 plur.	**wainu aragna**	**wainu maḫalna** or **maḫalla**	**wainu ḫatalaṇna**

PAST IMPERFECT OR PROGRESSIVE.

1 sing.	**wan arkaya**	**wan maḫlaya**	**wan ḫatalmaya**
2	**wad arkaisa**	**wad maḫlaisa**	**wad ḫatalmaisa**
1 plur.	**wainu arkaina**	**wainu maḫlaina**	**wainu ḫatalmaina**

PAST INDEFINITE.

1 sing.	**wan arkai**	**wan maḫlai**	**wan ḫatalmai**
2	**wad aragtai**	**wad maḫashai**	**wad ḫatalantai**
1 plur.	**wainu aragnai**	**wainu maḫalnai** or **-lai**	**wainu ḫatalannai**

POTENTIAL, PRESENT DUBIOUS.

1 sing.	**show wan arke**	**show wan maḫle**	**show wan ḫatalme**
2	**show wad aragte** or **arkte**	**show wad maḫashe**	**show wad ḫatalante**
1 plur.	**show wainu aragne**	**show wainu maḫalne** or **-le**	**show wainu ḫatalanne**

SUBJUNCTIVE, FIRST PRESENT.

1 sing.	**hadan arko**	**hadan maḫlo**	**hadan ḫatalmo**
2	**hadad ạragtid** or **arktid**	**hadad maḫashid**	**hadad ḫatalantid**
1 plur.	**hadainu aragno**	**hadainu maḫalno** or **-lo**	**hadainu ḫatalanno**

SUBJUNCTIVE, FIRST FUTURE.

1 sing.	**gortan arkayo**	**gortan maḫlayo**	**gortan ḫatalmayo**
2	**gortad arkaisid**	**gortad maḫlaisid**	**gortad ḫatalmaisid**
1 plur.	**gortainu arkaino**	**gortainu maḫlaino**	**gortainu ḫatalmaino**

For Irregular Verbs of the Second Class see pp. 139—142; and for those of the Third Class, p. 143.

Root:—IMPERATIVE, 2nd pers. sing.	IMPERATIVE, 2nd pers. plur.	AORIST, 1st pers.	PRESENT HABITUAL INDICATIVE, 1st and 2nd pers. sing.
'absо, be afraid	**'absoda**	**wan 'abson**	**wan 'absoda, wad 'absota.**
'ado, rage	**'adoda**	**,, 'adon**	**,, 'adoda, ,, 'adota.**
ashtako, appeal (for yourself)	**ashtakoda**	**,, ashtakon**	**,, ashtakoda, ,, ashtakota.**
'atow, be fatigued	**'atoba**	**,, 'atoban**	**,, 'atoba, ,, 'atobta.**
baro, learn	**barta**	**,, baran**	**,, barta, ,, barata.**
baroro, lament, scream	**barorta**	**,, baroran**	**,, barorta, ,, barorata.**
bukow, be sick	**bukoda**	**,, bukon**	**,, bukoda, ,, bukota.**
dabbalo, swim	**dabbasha**	**,, dabbalan**	**,, dabbasha, ,, dabbalata.**
daḥamow, be chilly	**daḥamoda**	**,, daḥamon**	**,, daḥamoda, ,, daḥamota.**
daḫo, lay aside, save	**daḫda**	**,, daḫan**	**,, daḫda, ,, daḫata.**
ðalo, come to birth	**ðasha**	**,, ðaḷan**	**,, ðala, ,, ðasha.**
damino, be security or responsible for	**daminta**	**,, daminan**	**,, daminta, ,, daminata.**
ðamaiso, finish (for yourself)	**ðamaista**	**,, ðamaisan**	**,, ðamaista, ,, ðamaisata.**
ðaro, swear	**ðarta**	**,, ðaran**	**,, ðarta, ,, darata.**
dararo, dine	**dararta**	**,, dararan**	**,, dararta, ,, dararata.**

u ḋibo, intrust	**u ḋibta**	**wan u ḋiban**	**wan u ḋibta,**	**wad u ḋibata.**
difo or **dufo**, pull, snatch	**dufta**	,, **dufan**	,, **dufta,**	,, **dufata.**
ḋigo, keep for yourself, lay aside	**ḋigta**	,, **ḋigan**	,, **ḋigta,**	,, **ḋigata.**
ḋimo, die	**ḋinta**	,, **ḋiman**	,, **ḋinta,**	,, **ḋimata.**
ḋiso, build (for yourself)	**ḋista**	,, **ḋisan**	,, **ḋista,**	,, **ḋisata.**
dono, look (for yourself)	**donta**	,, **donan**	,, **donta,**	,, **donata.**
doro, choose	**dorta**	,, **doran**	,, **dorta,**	,, **dorata.**
dubo, roast (for yourself)	**dubta**	,, **duban**	,, **dubta,**	,, **dubata.**
ḋumo, hide yourself	**ḋunta**	,, **ḋuman**	,, **ḋunta,**	,, **ḋumata.**
la dugo, aim at	**la dugta**	,, **la dugan**	,, **la dugta,**	,, **la dugata.**
fen or **fenfeno**, gnaw	**fenta**	,, **fenan**	,, **fenta,**	,, **fenata.**
furo, disarm	**furta**	,, **furan**	,, **furta,**	,, **furata.**
gabow, be, become old	**gabowba**	,, **gabowbi**	,, **gabowba,**	,, **gabowda**
gajo, be hungry	**gajoda**	,, **gajon**	,, **gajoda,**	,, **gajota.**
galgalo, wallow	**galgasha**	,, **galgalan**	,, **galgasha,**	,, **galgalata.**
gar shego, complain	**gar shegta**	,, **gar shegan**	,, **gar shegta,**	,, **gar shegata.**
garo, comprehend, know	**garta**	,, **garan**	,, **garta,**	,, **garata.**
garaiso, make a knot	**garaista**	,, **garaisan**	,, **garaista,**	,, **garaisata.**
gubo, burn (yourself)	**gubta**	,, **guban**	,, **gubta,**	,, **gubata.**
ḥago, scratch, scrape	**ḥagta**	,, **ḥagan**	,, **ḥagta,**	,, **ḥagata.**
haiso, have, keep (for yourself)	**haista**	,, **haisan**	,, **haista,**	,, **haisata.**
hallaw, be lost	**hallaba**	,, **hallabi**	,, **hallaba,**	,, **hallawda.**

ḥambaro, carry the child	**ḥambarta**	wan **ḥambaran**	wan **ḥambarta**, wad **ḥambarata.**
ḥambarow, fall heavily	**ḥambaroba**	,, **ḥambarobi**	,, **ḥambaroba**, ,, **ḥambaroda.**
ḥano, slander	**ḥanta**	,, **ḥaman** or **-nan**	,, **ḥanta**, ,, **ḥamata.**
hasaw, converse	**hasawa**	,, **hasawi**	,, **hasawa**, ,, **hasawda.**
hasuso, lament	**hasusta**	,, **hasusan**	,, **hasusta**, ,, **hasusata.**
hausho, endeavour, work	**haushoda**	,, **haushon**	,, **haushoda**, ,, **haushota.**
ḥido, tie (yourself)	**ḥidta**	,, **ḥidan**	,, **ḥidta**, ,, **ḥidata.**
ḥiro, shave (yourself)	**ḥirta**	,, **ḥiran**	,, **ḥirta**, ,, **ḥirata.**
hoio, halt at night	**hoida**	,, **hoian**	,, **hoida**, ,, **hoiata.**
ḫabo, catch, hold, keep	**ḫabta**	,, **ḫaban**	,, **ḫabta**, ,, **ḫabata.**
ḫabow, be cool, gentle, cold	**ḫaboba**	,, **ḫabobi**	,, **ḫaboba**, ,, **ḫabowda.**
ḫado, take (for yourself)	**ḫata**	,, **ḫadan**	,, **ḫata**, ,, **ḫadata.**
ḫiro, acknowledge	**ḫirta**	,, **ḫiran**	,, **ḫirta**, ,, **ḫirata.**
ḫuso, despair	**ḫusta**	,, **ḫusan**	,, **ḫusta**, ,, **ḫusata.**
karaw, defend, protect	**kareba**	,, **karebi**	,, **kareba**, ,, **karawda.**
kordiso, gain (for yourself)	**kordista**	,, **kordisan**	,, **kordista**, ,, **kordisata.**
ilaw or **ilow**, forget	**iloba**	,, **ilobi**	,, **iloba**, ,, **ilowta.**
jeso, turn (yourself)	**jesta**	,, **jesan**	,, **jesta**, ,, **jesata.**
jido, run quick	**jita**	,, **jidan**	,, **jita**, ,, **jidata.**
jilabo, fish	**jilabta**	,, **jilaban**	,, **jilabta**, ,, **jilabata.**
laso, finish	**lasta**	,, **lasan**	,, **lasta**, ,, **lasata.**
luḫluḫo, gargle	**luḫluḫda**	,, **luḫluḫan**	,, **luḫluḫda**, ,, **luḫluḫata.**

maïdo, wash (yourself)	**maïdta**	**wan maïdan**	**wan maïdta,**	**wad maïdata.**
meraiso, go round	**meraista**	,, **meraisan**	,, **meraista,**	,, **meraisata.**
muḫo, appear, be seen	**muḫda**	,, **muḫan**	,, **muḫda,**	,, **muḫata.**
musanow, cry, lament	**musanaba**	,, **musanabi**	,, **musanaba,**	,, **musanowda.**
ka naḫaiso, choose	**ka naḫaista**	,, **ka naḫaisan**	,, **naḫaista,**	,, **naḫaisata.**
noḫo, go back, happen, become	**noḫda**	,, **noḫon**	,, **noḫda,**	,, **noḫota.**
ruḥo, be shaken, tossed	**ruḥda**	,, **ruḥan**	,, **ruḥda,**	,, **ruḥata.**
sadaḫaiso, give alms (for your good)	**sadaḫaista**	,, **sadaḫaisan**	,, **sadaḫaista,**	,, **sadaḫaisata.**
shaḫaiso, work (for yourself)	**shaḫaista**	,, **shaḫaisan**	,, **shaḫaista,**	,, **shaḫaisata.**
shubo, put in, pour in	**shubta**	,, **shuban**	,, **shubta,**	,, **shubata.**
simbiririho, slide, slip	**simbiririhda**	,, **simbiririhan**	,, **simbiririh-da,**	,, **simbiriri-hada,**
sinaiso, commit adultery	**sinaista**	,, **sinaisan**	,, **sinaista,**	,, **sinaisata.**
so'o, go on, move, walk	**so'oda**	,, **so'on**	,, **so'oda,**	,, **so'ota.**
suḥuro, take your meal	**suḥurta**	,, **suḥuran**	,, **suḥurta,**	,, **suḥurata.**
tabo, touch, feel	**tabta**	,, **taban**	,, **tabta,**	,, **tabata.**
wallo, become foolish, mad	**washa**	,, **wallan**	,, **washa,**	,, **wallata.**
weidiso, apply, ask	**weidista**	,, **weidisan**	,, **weidista,**	,, **weidisata.**
weidaro, pass by	**weidarta**	,, **weidaran**	,, **weidarta,**	,, **weidarata.**
waregaiso, move round	**waregaista**	,, **waregaisan**	,, **waregaista,**	,, **waregaisata.**
yaraiso, lessen, diminish	**yaraista**	,, **yaraisan**	,, **yaraista,**	,, **yaraisata.**
yelo, take your concern in hand	**yesha**	,, **yelan**	,, **yesha,**	,, **yelata.**

Root :—IMPERATIVE, 2nd pers. sing.	IMPERATIVE, 2nd pers. plur.	AORIST, 1st pers.	PRESENT IMPERFECT INDICATIVE, 1st and 2nd pers. sing.
abalmari, thank, be grateful	**—ya** or **—sha**	**wan abalmarin**	**wan —naya, wad —naisa.**
'affi, forgive, pardon	**'affiya**	**„ 'affiyi**	**„ 'affiyaya, „ 'affiyaisa.**
aḥdi, swear	**aḥdiya**	**„ aḥdiyi**	**„ aḥdiyaya, „ aḥdiyaisa.**
aḫri, read	**aḫriya**	**„ aḫriyi**	**„ aḫriyaya, „ aḫriyaisa.**
'aï', curse, abuse	**'aï'ya**	**„ 'aï'i or 'aï'tami**	**„ 'aï'aya or 'aï'tamaya, „ 'aï'aisa or 'aï'tamaisa.**
'ari or **'arid**, retire, ebb (*v.imp.*)	——	**wu 'ariyi**	**wu 'ariyaya** (3rd pers. sing. mas.).
arori, go and water the flock	**aroriya** or **-sha**	**wan arorin**	**wan arorinaya, wad arorinaisa.**
awawi, dream, speak in sleep	**awawiya**	**„ awawiyi**	**„ awawiyaya, „ awawiyaisa.**
baḫti, die, extinguish, blow out	**baḫtiya**	**„ baḫtiyi**	**„ baḫtiyaya, „ baḫtiyaisa.**
bari, be safe	**bariya**	**„ bariyi**	**„ bariyaya, „ bariyaisa.**
dai, look	**daiya**	**„ dein**	**„ deinaya, „ deinaisa.**
'ei or **'i**, cry, bark	**'eiya**	**„ 'eiyi or 'iyi**	**„ 'ei- or 'iyaya, „ 'eiyaisa.**
eri, defeat, dismiss, discharge	**eriya**	**„ eriyi**	**„ eriyaya, „ eriyaisa.**
faḍi, sit, stay, abide	**faḍiya**	**„ faḍi**	**„ faḍiyaya, „ faḍidaisa.**
gabai, sing, versify	**gabiya**	**„ gabiyi**	**„ gabiyaya, „ gabiyaisa.**
ḥaji, make a pilgrimage	**ḥajiya**	**„ ḥajiyi**	**„ ḥajiyaya, „ ḥajiyaisa.**
kādi, piss	**kādsha**	**„ kādshi**	**„ kādshaya, „ kādshaisa.**
oi, weep, cry	**oiya**	**„ oiyi**	**„ oiyaya, „ oiyaisa.**
silei', be tortured	**sila'a**	**„ silei'yi**	**„ silei'yaya, „ silei'yaisa.**

Notes.

240. It would be superfluous to give much explanation as to the irregularities of the verbs given in the foregoing lists, for in those of the Second Class nearly all the Aorists are regular except in some verbs ending in **ow**, and a few others. The irregularities in the 2nd pers. plur. Imperative exist only on account of euphony, and, as explained in § **224**, Rule V., the contracted vowel reappears as in Regular Verbs.

241. Examples of the tenses formed from the 2nd pers. plur. of the Imperative :—

PRESENT HABITUAL	PAST INDEFINITE	PRESENT DUBIOUS (POTENTIAL)	FIRST PRESENT SUBJUNCTIVE
I learn	I learned, have *or* had learned	Perhaps I may learn	If I learn
wan barta	**— bartai**	**anigu show barte**	**hadan barto**
wad barata	**— baratai**	**adigu show barate**	**hadad baratid** or **barato**
wu barta	**— bartai**	**isagu show barte**	**hadu barto**
wai barata	**— baratai**	**iyadu show barate**	**hadai barato**
wainu barana	**— baranai**	**innagu show barane**	**hadainu barano**
waidin bartan	**— barten**	**idinku show barten**	**hadaidin bartan**
wai baran	**— baren**	**iyagu show baren**	**hadai baran**

If the verb **barò**, 'learn,' were regular, the 2nd pers. plur. of the Imperative would be **baradà**, which has been contracted into **barta**, for the sake of euphony. The contracted vowel, nevertheless, re-

appears in the 2nd pers. sing., 3rd pers. sing. fem., and 1st pers. plur.; and the 1st and 3rd pers. sing., the 2nd and 3rd pers. plur. only are irregular.

242. In the irregular verbs of the Third Class the Aorist only is irregular, and mostly ends in **-yi** (the **y** being added for euphony). The simple tenses formed from the Aorist are the Present and Past Imperfect Indicative and the First Future Subjunctive. To form these tenses the final **i** has to be cut off and the endings of the regular verb added.

Other Irregular Verbs.

Conjugation of the Verb **hai**, 'have.'

The verb **hai**, 'have,' is irregular only in the simple tenses formed from the Aorist, viz. in the Present and Past Imperfect Indicative and in the First Future Subjunctive.

In this verb the Present Habitual and Past Indefinite are similar to the Present and Past Imperfect Indicative, and the Present of the Subjunctive is similar to the Future Subjunctive.

The compound tenses are formed as for Regular Verbs, viz. by the Aorist **hain** and the auxiliary verbs.

	PRESENT HABITUAL	PAST INDEFINITE	FIRST PRESENT SUBJUNCTIVE
	I habitually have	I had, have *or* had had	If I have
1 sing.	**wan haiya**	**wan haiyai**	**hadan haiyo**
2	**wad haisa**	**wad haisai**	**hadad haisid**
3 m.	**wu haiya**	**wu haiyai**	**hadu haiyo**
3 f.	**wai haisa**	**wai haisai**	**hadai haiso**

1plur.	**wainu haina**	**wainu hainai**	**hadainu haino**
2	**waidin haisan**	**waidin haisen**	**hadaidin haisan**
3	**wai haiyan**	**wai haiyen**	**hadai haiyan**
	PRESENT IMPERFECT	PAST IMPERFECT	FUTURE SUBJ.
	I am having	I was having	When I shall have
1sing.	**wan haiya**	**wan haiyai**	**gortan haiyo**
	&c. &c.	&c. &c.	&c. &c.
	The same as Present Habitual.	The same as Past Indefinite.	The same as Present Subjunctive.

Conjugation of the Irregular Verb **imo**, 'come,' or **kalai**.

244. In the conjugation of **imo**, 'come,' **odo**, 'say,' **ogon**, 'know,' and **oll**, 'lie,' in the Present Habitual of the Indicative and all the tenses formed from it, the consonants which in regular verbs are used at the commencement of the terminations to distinguish the persons, are in these irregular verbs prefixed to the root. Hence we have:—

	Regular Verb, **dub-**	Irregular verb, **imo**, 'come.'
	PRESENT HABITUAL INDICATIVE	PRESENT HABITUAL INDICATIVE
1sing.	**wan dub-a**	**wan imada**
2	**wad dub-ta**	**wad t-imada**
3 m.	**wu dub-a**	**wu y-imada**
3 f.	**wai dub-ta**	**wai t-imada**
1plur.	**wainu dub-na**	**wainu n-imadna**
2	**waidin dub-tan**	**waidin t-imadan**
3	**wai dub-an**	**wai y-imadan**

	Affirmative Form.	*Negative Form.*
	IMPERATIVE.	
1 sing.	**an imado,** let me come	**yanan iman** or **imanin,** let me not come
2	**imo,** generally **kalai,** come	**ha iman** or **ha imanin,** do not come
3 m.	**ha yimado,** let him come	**yanu** or **yu iman,** let him not come
3 f.	**ha timado,** let her come	**yanai** or **yai iman,** let her not come
1 plur.	**an nimadno,** let us come	**yainan** or **yai iman,** let us not come
2	**imada** or **kalaiya,** come (ye or you)	**ha imanina,** do (ye) not come
3	**ha yimadan,** let them come	**yanai** or **yai iman,** let them not come
	AORIST.	
	I come *or* will come	I do not *or* will not come
1 sing.	**anigu wan iman**	**anigu ma iman,** or **anigu iman mayo.**
	(The same for all the persons.)	(The verb **mayo** only is inflected; see Regular Verbs.)
	PRESENT HABITUAL.	
	I usually come	I do not usually come
1 sing.	**wan imada**	**anigu ma imado**
2	**wad timada**	**adigu ,, timado**
3 m.	**wu yimada**	**isagu ,, yimado**
3 f.	**wai timada**	**iyadu ,, timado**

1 plur.	**wainu nimadna**	**innagu ma nimadno**
2	**waidin timadan**	**idinku „ timadan**
3	**wai yimadan**	**iyagu „ yimadan**

PRESENT IMPERFECT OR PROGRESSIVE.

	I am coming (Regular.)	I am not coming, I do not come
1 sing.	**wan imanaya**	**anigu iman mayo, ... maisid ...**, or simply **iman mayo, maisid ...**
2	**wad imanaisa**	
3 m.	**wu imanaya**	
3 f.	**wai imanaisa**	&c. &c.
1 plur.	**wainu imanaina**	
2	**waidin imanaisan**	(The verb **mayo** only is inflected.)
3	**wai imanayan**	

PAST INDEFINITE.

	I came, I have *or* had come	I did not come, I have not *or* had not come
1 sing.	**wan imi** or **imid**	**anigu ma iman**
2	**wad timi** or **timid**	
3 m.	**wu yimi** or **yimid**	
3 f.	**wai timi** or **timid**	(The same for all the persons.)
1 plur.	**wainu nimi** or **nimid**	
2	**waidin timaden** or **timadai** (without pronoun)	
3	**wai yimaden** or **yimadai** (without pronoun)	

N.B.—The 3rd pers. sing. and plur. are also rendered by **ma iman**, he is not come; **maai iman**, they are not come.

PAST IMPERFECT OR PROGRESSIVE.

	I was coming	I was not coming
1 sing.	**wan imanayai**	**anigu iman main** or **meïn**
2	**wad imanaisai**	
3 m.	**wu imanaya**	
3 f.	**wai imanaisai**	(The same for all the persons.)
1 plur.	**wainu imanainai**	
2	**waidin imanaisen**	
3	**wai imanayen**	

PAST IMPERFECT HABITUAL.

	I was usually coming	I was not usually coming
1 sing.	**wan iman jirai**	**anigu ma iman jirin**
	(The auxiliary **jir** only is inflected.)	(The same for all the persons.)

FUTURE.

	I shall *or* will come, I shall *or* will have come	I shall *or* will not come, I shall *or* will not have come
1 sing.	**wan iman dona**	**anigu ma iman dono** or **iman ma dono**
	(The auxiliary **don** only is inflected.)	(The auxiliary **dono** only is inflected.)

CONDITIONAL (PRESENT AND PAST).

	I would *or* should come, I would *or* should have come	I would *or* should not come, I would *or* should not have come
1 sing.	**wan iman laha**	**anigu ma imaden**
2	**wad iman lahaid**	**adigu ma timaden**
3 m.	**wu iman laha**	**isagu ma yimaden**
3 f.	**wai iman lahaid**	**iyadu ma timaden**
1 plur.	**wainu iman lahain**	**innagu ma nimadnen**
2	**waidin iman lahaiden**	**idinku ma timaden**
3	**wai iman lahaiyen**	**iyagu ma yimaden**

POTENTIAL, PRESENT.

	I can come	I cannot come
1 sing.	**wan iman kara**	**anigu ma iman karo**, or **ma iman karo**

(The verbs **kara** and **karo** only are inflected.)

POTENTIAL, PAST.

	I could *or* might come, I could *or* might have come	I could *or* might not come, I could *or* might not have come
1 sing.	**wan iman kari laha**	**anigu ma iman karen**
2	**wad** ,, ,, **lahaid**	**adigu** ,, ,, **karten**
3 m.	**wu** ,, ,, **laha**	**isagu** ,, ,, **karen**
3 f.	**wai** ,, ,, **lahaid**	**iyadu** ,, ,, **karten**
1 plur.	**wainu** ,, ,, **lahain**	**innagu** ,, ,, **karren** or **karnen**
2	**waidin** ,, ,, **lahaiden**	**idinku** ,, ,, **karten**
3	**wai** ,, ,, **lahaiyen**	**iyagu** ,, ,, **karen**

Subjunctive.

FIRST PRESENT.

	That I come	That I do not come
1 sing.	**inan imado**	**inanan iman**
2	**inad timado**	
3 m.	**inu yimado**	
3 f.	**inai timado**	(The same for all the persons.)
1 plur.	**inainu nimadno**	
2	**inaidin timadan**	
3	**inai yimadan**	

SECOND PRESENT.

	That I may come	That I may not come
1 sing.	**inan iman karo**	**inanan iman karin**
2	**inad iman kartid**	
	(The verb **kar** only is inflected.)	(The same for all the persons.)

FIRST FUTURE.

	When I shall come	If I shall not come
1 sing.	**gortan imanayo**	**hadanan imanahain** or **imanainin**
2	**gortad imanaisid**	
3 m.	**gortu imanayo**	
3 f.	**gortai imanaisid**	(The same for all the persons.)
1 plur.	**gortainu imanaino**	
2	**gortaidin imanaisan**	
3	**gortai imanayan**	

SECOND FUTURE.

	If I wish to come	When I do not wish to come
1 sing.	**hadan iman dono**	**gortanan iman donahain** or **donainin**, or **gortanan inan imado donahain**
2	**hadad ,, dontid**	
	(The verb **don** only is inflected.)	(See Table of Regular Verbs.)

	Interrogative Form.	*Interrogative Negative Form.*
	AORIST.	AORIST, PRESENT AND PAST IMPERFECT.
	Do I, shall I come?	
1 sing.	**anigu mian iman?**	
2	**adigu miad iman?**	Do I not, shall I not come? am I not, was I not coming?
	PRESENT HABITUAL.	
	Do I usually come? *or* must I come?	
1 sing.	**mianan imanain?**	
2	**mianad imanain?**	
1 sing.	**anigu ma imada?**	
2	**adigu ma timada?**	
		PRESENT HABITUAL AND PAST INDEFINITE.
	PRESENT IMPERFECT.	Do I not usually come? did I not, have *or* had I not come?
	Am I coming?	
1 sing.	**anigu ma imanaya?**	
2	**adigu ma imanaisa?**	
1 sing.		**mianan imanin?**

	PAST INDEFINITE.
	Did I come? have *or* had I come?
1 sing.	**anigu ma imi** or **imid?**
2	**adigu ma timi** or **timid?**
	PAST IMPERFECT.
	Was I coming?
1 sing.	**anigu ma imanayai?**
2	**adigu ma imanaisai?**
	PAST IMPERFECT HABITUAL
	Was I usually coming?
1 sing.	**anigu ma iman jirai?**
2	**adigu ma iman jirtai?**
	FUTURE.
	Shall I come? shall I have come?
1 sing.	**anigu ma** or **mian iman dona?**
2	**adigu ma** or **miad iman donta?**
	CONDITIONAL (PRESENT AND PAST).
	Should *or* would I come *or* have come?
1 sing.	**anigu ma iman laha?**
2	**adigu ma iman lahaid?**

	PAST IMPERFECT HABITUAL
	Was I not usually coming?
1 sing.	**mianan iman jirin**
	FUTURE.
	Shall I not come? shall I not have come?
1 sing.	**mianan iman donin?**
	CONDITIONAL (PRESENT AND PAST).
	Would *or* should I not come *or* have come?
1 sing.	**mianan imaden?**
2	**mianad timaden?**
3 m.	**mianu yimaden?**
3 f.	**mianai timaden?**
1 plur.	**mianainu nimadnen?**
2	**mianaidin timaden?**
3	**mianai yimaden?**
	POTENTIAL, PRESENT.
	Can *or* may I not come?
1 sing.	**mianan iman karin?**
2	**mianad iman karin?**

	POTENTIAL, PRESENT.
	Can *or* may I come?
1 sing.	**mian iman kara?**
2	**miad iman karta?**

POTENTIAL, PAST.

	Could *or* might I come *or* have come?
1 sing.	**mian iman kari laha?**
2	**miad iman kari lahaid?**

	POTENTIAL, PAST.
	Could *or* might I not come *or* have come?
1 sing.	**mianan iman karen?**
2	**mianad iman karten?**
3 m.	**mianu iman karen?**
3 f.	**mianai iman karten?**
1 plur.	**mianainu iman karnen** or **karren?**
2	**mianaidin iman karten?**
3	**mianai iman karen?**

CONJUGATION OF THE VERB **ǒdo**, 'SAY, TELL.'

In the 2nd pers. sing. and plur. of the Imperative **ḑeh** is used in place of **ǒdo.**

The word **wah,** either employed alone or prefixed to the simple personal pronouns **an, ad, u,** &c. (as explained in § **150**), is very commonly used in the Present and Past tenses of the Indicative when these combined pronouns stand at the beginning of a sentence.

Ex. **Waḥan iḑahda,** I say; **waḥad tiḑi,** (you) thou saidst; but we say **shalai ban iḑi,** 'yesterday I said,' because in this instance the pronoun is not at the beginning of the sentence.

In compound tenses in which the auxiliary verb only is inflected, or in tenses where the verb remains the same in all the persons, we indicate only the 1st and 2nd pers. sing.

	Affirmative Form.	*Negative Form.*
	IMPERATIVE.	
1 sing.	**an idahdo**, or **an waḥ idaho**, let me say	**yanan odan** or **waḥ odanin**, let me not say, tell.
2	**deh**, say, tell	**waḥ ha odan** or **odanin**, do not say, tell.
3 m.	**ha yidahdo**, let him say, tell	**yanu** or **yu odan**, let him not say, tell.
3 f.	**ha tidahdo**, let her say, tell	**yanai** or **yai odan**, let her not say, tell.
1 plur.	**an nidahno**, let us say, tell	**yainan odan**, let us not say, tell.
2	**deha** or **daha** or **tidahda**, say, tell (ye *or* you)	**ha odanina**, do not say, tell.
3	**ha yidahen**, let them say, tell	**yanai odan**, let them not say, tell.

N.B.—The first form of the 2nd pers. plur. of the Imperative (Affirmative) is employed after consonants; as, **waḥhas deha** or **daha**, say (ye) that; **waḥha tidahda**, say that (thing).

	AORIST.	
	I say *or* will say	I do not *or* will not say
1 sing.	**wan** or **waḥan odan**	**anigu waḥ ma odan**, or **anigu odan mayo**
2	**wad** or **waḥad odan**	**adigu waḥ ma odan**, or **adigu odan maisid.**

PRESENT HABITUAL.

	I usually say	I do not usually say
1 sing.	**wan** or **waḥan idahda** or **idaha**	**anigu ma idahdo** or **idaho**
2	**waḥad tidahda**	**adigu ma tidahdo**
3 m.	**wuḥu yidahda** or **yidaha**	**isagu ma yidahdo** or **yidaho**
3 f.	**waḥai tidahda**	**iyagu ma tidahdo**
1 plur.	**waḥainu nidahna**	**innagu ma nidahno**
2	**waḥaidin tidahdan**	**idinku ma tidahdan**
3	**waḥai yidahdan**	**iyagu ma yidahdan**

PRESENT IMPERFECT OR PROGRESSIVE.

	I am saying	I do not say, I am not saying
1 sing.	**wan** or **waḥan odanaya**	**anigu waḥ odan mayo**, or **odan mayo**
2	**waḥad odanaisa**	**adigu waḥ odan maisid**, or **odan maisid**
3 m.	**wuḥu odanaya**	
3 f.	**waḥai odanaisa**	&c. &c.
1 plur.	**waḥainu odanaina**	
2	**waḥaidin odanaisan**	
3	**waḥai odanayan**	

PAST INDEFINITE.

	I said, I have *or* had said	I did not say, I have not *or* had not said
1 sing.	**waḥan idi**	**anigu ma odan**
2	**waḥad tidi**	**adigu ma odan**
3 m.	**wuḥu yidi**	
3 f.	**waḥai tidi**	&c. &c.

1 plur.	**waḥainu nidi**	**innagu ma odan**
2	**waḥaidin tidahden**	
3	**waḥai yidahden** or **yidahen**	&c. &c.

N.B.—For the 2nd and 3rd pers. plur. we can also say **tidahde**, you said; **yidahde**, they said, without any pronoun.

PAST IMPERFECT OR PROGRESSIVE.

	I was saying	I was not saying
1 sing.	**wan** or **waḥan odanayai**	**anigu ma odanahain** or **odan main** or **meïn**
2	**waḥad odanaisai**	**adigu ma odanahain** or **odan main** or **meïn**
3 m.	**wuḥu odanayai**	
3 f.	**waḥai odanaisai**	
1 plur.	**waḥainu odanainai**	&c. &c.
2	**waḥaidin odanaisen**	
3	**waḥai odanayen**	

PAST IMPERFECT HABITUAL.

	I was habitually saying	I was not habitually saying
1 sing.	**wan** or **waḥan odan jirai**	**anigu ma odan jirin**
2	**wad** or **waḥad odan jirtai**	**adigu ma odan jirin**

FUTURE.

	I shall *or* will say, I shall *or* will have said	I shall *or* will not say *or* have said
1 sing.	**wan** or **waḥan odan dona**	**anigu ma odan dono** or **odan ma dono**
2	**wad** or **waḥad odan donta**	**adigu ma odan dontid** or **odan ma dontid**

CONDITIONAL (PRESENT AND PAST).

	I should *or* would say, I should *or* would have said	I should *or* would not say *or* have said
1 sing.	**wan** or **waḥan oḍan laha**	**anigu ma iḍahden**
2	**wad** or **waḥad oḍan lahaid**	**adigu ma tiḍahden**
3 m.		**isagu ma yiḍahden**
3 f.	&c. &c.	**iyadu ma tiḍahden**
1 plur.		**innagu ma niḍahdnen**
2		**idinku ma tiḍahden**
3		**iyagu ma yiḍaden**

POTENTIAL, PRESENT.

	I can *or* may say	I cannot *or* may not say
1 sing.	**wan** or **waḥan oḍan kara**	**anigu ma oḍan karo**
2	**wad** or **waḥad oḍan karta**	**adigu ma oḍan kartid**

POTENTIAL, PAST.

	I could *or* might say, I could *or* might have said	I could *or* might not say *or* have said
1 sing.	**wan** or **waḥan kari laha**	**anigu ma oḍan karen**
2	**wad** or **waḥad kari lahaid**	**adigu ma oḍan karten**

Subjunctive Mood.

FIRST PRESENT.

	That I say	That I do not say
1 sing.	**inan iḍahdo** or **iḍaho**, or **inan waḥ iḍahdo**	**inanan oḍan** or **oḍanin**
2	**inad tiḍahdo**	**inanad oḍan** or **oḍanin**
3 m.	**inu yiḍahdo**	
3 f.	**inai tiḍahdo**	&c. &c.

1 plur.	**inainu nidahno**	**innainu odan** or **odanin**
2	**inaidin tidahdan**	
3	**inai yidahdan**	&c. &c.

SECOND PRESENT.

	That I may say	That I may not say
1 sing.	**inan waḥ odan karo**	**inanan odan karin**
2	**inad waḥ odan kartid**	**inanad odan karin**

FIRST FUTURE.

	When I shall say	If I shall not say
1 sing.	**gortan odanayo**	**hadanan odanahain** or **odanainin**
2	**gortad odanaisid**	**hadanad odanahain** or **odanainin**
3 m.	**gortu odanayo**	
3 f.	**gortai odanaiso**	&c. &c.
1 plur.	**gortainu odanaino**	
2	**gortaidin odanaisan**	
3	**gortai odanayan**	

SECOND FUTURE.

	If I wish to say	When I do not wish to say
1 sing.	**hadan odan dono**	**gortanan odan donahain** or **donainin**
2	**hadad odan dontid**	**gortanad odan donahain** or **donainin**

	Interrogative Form.	*Interrogative Negative Form.*
	AORIST.	AORIST, PRESENT AND PAST IMPERFECT.
	Do I, shall *or* will I say?	Do I not, shall I not say? am I not, was I not saying?
1 sing.	**mian waḥ oḍan? anigu ma waḥ ban oḍan?**	**mianan waḥ oḍanaïn, oḍanahain** or **oḍanainin?**
2	**miad waḥ oḍan? adigu ma waḥ bad oḍan?**	**mianad waḥ oḍanaïn, oḍanahain** or **oḍanainin?**

PRESENT HABITUAL.

	Do I usually say	Do I not usually say?
1 sing.	**mian waḥ iḍahda** or **iḍaha?**	**mianan oḍan** or **oḍanin?**
2	**miad waḥ tiḍahda?**	**mianad oḍan** or **oḍanin?**

PRESENT IMPERFECT.

	Am I saying?	Am I not saying?
1 sing.	**mian waḥ oḍanaya?** or **ma waḥ ban oḍanaya?**	The same as the Aorist.
2	**miad waḥ oḍanaisa?** or **ma waḥ bad oḍanaisa?**	

PAST INDEFINITE.

	Did I say? have *or* had I said?	Did I not say? have *or* had I not said
1 sing.	**mian iḍi?** or **mian waḥ iḍi?** or **anigu ma waḥ ban iḍi?**	**mianan oḍanin?**
2	**miad tiḍi?** or **miad waḥ tiḍi?** or **adigu ma waḥ bad tiḍi?**	**mianad oḍanin?**

PAST IMPERFECT.

	Was I saying?	Was I not saying?
1 sing.	**mian odanayai?** or **ma waḥ ban odanayai?**	The same as the Aorist.
2	**miad odanaisai?** or **ma waḥ bad odanaisai?**	

PAST IMPERFECT HABITUAL.

	Was I habitually saying?	Was I not habitually saying?
1 sing.	**anigu ma odan jirai?**	**mianan odan jirin?**
2	**adigu ma odan jirtai?**	**mianad odan jirin?**

Guiraud Jean Baptiste

FUTURE.

	Shall I say? shall I have said?	Shall I not say? shall I not have said?
1 sing.	**anigu ma** or **mian odan dona?**	**mianan odan donin?**
2	**adigu ma** or **miad odan donta?**	**mianad odan donin?**

CONDITIONAL (PRESENT AND PAST).

	Should I say? should I have said?	Should *or* would I not say *or* have said?
1 sing.	**anigu ma** or **mian odan laha?**	**mianan idahden** or **idahen?**
2	**adigu ma** or **miad odan ḷahaid?**	**mianad tidahden?**

POTENTIAL, PRESENT.

	Can *or* may I say?	Can *or* may I not say?
1 sing.	**mian odan kara?**	**mianan odan karin?**
2	**miad odan karta?**	**mianad odan karin?**

POTENTIAL, PAST.

	Could *or* might I say *or* have said?	Could *or* might I not say *or* have said?
1 sing.	**mian odan kari laha?**	**mianan odan karen?**
2	**miad odan kari lahaid?**	**mianad odan karten?**

---

246. CONJUGATION OF THE IRREGULAR VERB **oll,** 'lie, be lying, remain quiescent, stay, live, be living (in the sense of abiding).'

	Affirmative Form.	*Negative Form.*
	IMPERATIVE.	
1 sing.	**an ollo** or **illo,** let me lie, stay	**yanan ollin,** let me not lie, stay.
2	**oll,** lie, stay	**ha ollin,** do not lie.
3 m.	**ha ollo** or **yillo,** let him lie	**yu** or **yanu ollin,** let him not lie.
3 f.	**ha osho** or **tillo,** let her lie	**yai** or **yanai ollin,** let her not lie.
1 plur.	**an ollo** or **nillo,** let us lie	**yainan ollin,** let us not lie.
2	**olla** or **tilla,** lie, stay (ye or you)	**ha ollina,** do ye not lie.
3	**ha ollen** or **yillen,** let them lie, stay	**yai** or **yanai ollin,** let them not lie.

AORIST.

	I lie *or* will lie	I do not *or* will not lie
1 sing.	**wan olli** or **illi**	**anigu ma ollin**
2	**wad olli** or **illi**	**adigu ma ollin**

PRESENT HABITUAL.

	I usually lie	I do not habitually lie
1 sing.	**wan olla** or **illa** or **al**	**anigu ma al**
2	**wad osha** or **tilla** or **tal**	**adigu ma tal**
3 m.	**wu olla** or **yilla** or **yal**	**isagu ma yal**
3 f.	**wai osha** or **tilla** or **tal**	**iyadu ma tal**
1 plur.	**wainu nolla, ollna, olla** or **illa, nilla** or **nal**	**innagu ma nal**
2	**waidin oshan** or **talin**	**idinku ma talin**
3	**wai ollan** or **yalin**	**iyagu ma yalin**

PRESENT IMPERFECT OR PROGRESSIVE.

	I am lying	I am not lying
1 sing.	**wan ollaya**	**anigu olli mayo**
2	**wad ollaisa**	**adigu olli maisid**
3 m.	**wu ollaya**	**isagu olli mayo**
3 f.	**wai ollaisa**	**iyadu olli maiso**
1 plur.	**wainu ollaina**	**innagu olli maino**
2	**waidin ollaisan**	**idinku olli maisan**
3	**wai ollayan**	**iyagu olli mayan**

PAST INDEFINITE.

	I lay, I have *or* had lain	I did not lie, I have *or* had not lain
1 sing.	**wan ollai** or **illai** or **ill**	**anigu ma ollin**
2	**wad oshai** or **tishai** or **til**	
3 m.	**wu ollai** or **yillai** or **yil**	
3 f.	**wai oshai** or **tishai** or **til**	&c. &c.
1 plur.	**wainu ollai, ollnai, nollai** or **nillai, illnai** or **nil**	
2	**waidin oshen** or **tillen, tishen** or **tilen**	
3	**wai ollen** or **yillen**	

PAST IMPERFECT OR PROGRESSIVE.

	I was lying	I was not lying
1 sing.	**wan ollayai**	**anigu maan oll,** or **anigu olli main** or **me'n**
2	**wad ollaisai**	**adigu maad oll,** or **adigu olli main** or **me'n**
3 m.	**wu ollayai**	
3 f.	**wai ollaisai**	&c. &c.
1 plur.	**wainu ollainai**	
2	**waidin ollaisen**	
3	**wai ollayen**	

PAST IMPERFECT HABITUAL.

	I was habitually lying	I was not habitually lying
1 sing.	**wan olli** or **illi jirai**	**anigu ma olli** or **illi jirin**
2	**wad olli** or **illi jirtai**	**adigu ma olli** or **illi jirin**

FUTURE.

	I shall *or* will lie *or* have lain	I shall *or* will not lie *or* have lain
1 sing.	**wan olli** or **illi dona**	**anigu ma olli** or **illi dono**
2	**wad olli** or **illi donta**	**adigu ma olli** or **illi dontid** or **donto**

CONDITIONAL (PRESENT AND PAST).

	I should *or* would lie *or* have lain	I should *or* would not lie *or* have lain
1 sing.	**wan olli laha**	**anigu ma ollen**
2	**wad olli lahaid**	**adigu ma oshen**

Potential Mood.

PRESENT.

	I can *or* may lie	I cannot *or* may not lie
1 sing.	**wan olli kara**	**anigu ma olli karo**
2	**wad olli karta**	**adigu ma olli kartid** or **karto**

PAST.

	I could *or* might lie *or* have lain	I could *or* might not lie *or* have lain
1 sing.	**wan olli kari laha**	**anigu ma olli karen**
2	**wad olli kari lahaid**	**adigu ma olli karten**

Subjunctive Mood.

FIRST PRESENT.

	That I lie	That I do not lie
1 sing.	**inan ollo**	**inanan ollin**
2	**inad osho**	**inanad ollin**
3 m.	**inu ollo**	
3 f.	**inai osho**	&c. &c.
1 plur.	**inainu ollo** or **ollno**	
2	**inaidin oshan**	
3	**inai ollan**	

SECOND PRESENT.

	That I may lie	That I may not lie
1 sing.	**inan olli karo**	**inanan olli karin**
2	**inad olli kartid** or **karto**	**inanad olli karin**

FIRST FUTURE.

	When I shall *or* will lie	If I shall *or* will not lie
1 sing.	**gortanan ollayo**	**hadanan ollahain** or **ollanainin**
2	**gortanad ollaisid**	**hadanad ollahain** or **ollanainin**
3 m.	**gortanu ollayo**	
3 f.	**gortanai ollaiso**	&c. &c.
1 plur.	**gortainu ollaino**	
2	**gortaidin ollaisan**	
3	**gortai ollayan**	

SECOND FUTURE.

	If I wish to lie	When I do not wish to lie
1 sing.	**hadan olli dono**	**gortanan olli donahain** or **donainin**
2	**hadad olli dontid** or **donto**	**gortanad olli donahain** or **donainin**

	Interrogative Form.	*Interrogative Negative Form.*
	AORIST.	AORIST, PRESENT AND PAST IMPERFECT.
	Do I, shall I lie?	Do I not, shall I not lie? am I not, was I not lying?
1 sing.	**anigu ma** or **mian olli?**	**mianan ollahain?**
2	**adigu ma** or **miad olli?**	**mianad ollahain?**
	PRESENT HABITUAL.	PRESENT HABITUAL AND PAST INDEFINITE.
	Do I habitually lie?	Do I not usually lie? did I *or* have I *or* had I not lain?
1 sing.	**anigu ma** or **mian olla?**	**mianan ollin?**
	adigu ma or **miad osha** or **tilla?**	**mianad ollin?**
	PRESENT IMPERFECT.	
	Do I lie? am I lying?	
1 sing.	**maan** or **mian al?**	
2	**miad tal?**	

	PAST INDEFINITE.	PAST INDEFINITE.
	Did I lie? have *or* had I lain?	(Same as Present Habitual.)
1 sing.	**mian ollai** or **illai** or **il**?	
2	**miad oshai** or **tillai** or **til**?	
	PAST IMPERFECT.	
	Was I lying?	
1 sing.	**anigu ma** or **mian ollayai**?	
2	**adigu ma** or **miad ollaisai**?	
	PAST IMPERFECT HABITUAL.	
	Was I habitually lying?	
1 sing.	**anigu ma olli jirai**?	
2	**adigu ma olli jirtai**?	
	FUTURE.	FUTURE.
	Shall I lie *or* have lain?	Shall I not lie *or* have lain?
1 sing.	**anigu ma** or **mian olli dona**?	**mianan olli donin**?
2	**adigu ma** or **miad olli donta**?	**mianad olli donin**?
	CONDITIONAL (PRESENT AND PAST).	CONDITIONAL (PRESENT AND PAST).
	Should *or* would I lie *or* have lain?	Should I not lie *or* have lain?
1 sing.	**anigu ma** or **mian olli laha**?	**ma wanan ollen**?
2	**adigu ma** or **miad olli lahaid**?	**ma wadan oshen**?
	POTENTIAL, PRESENT.	POTENTIAL, PRESENT.
	Can *or* may I lie?	Can I not lie?
1 sing.	**mian olli kara**?	**mianan olli karin**?
	miad olli karta?	**mianad olli karin**?

	POTENTIAL, PAST.	POTENTIAL, PAST.
	Could *or* might I lie *or* have lain?	Could *or* might I not lie *or* have lain?
1 sing.	**mian olli kari laha?**	**ma wanan olli karen?**
2	**miad olli kari lahaid?**	**ma wadan olli karten?**

Conjugation of the Irregular Verb **oḫon**, 'know.'

247. The verb **oḫon**, 'know' is irregular in the Imperative, and the Present Habitual and Past Indefinite of the Indicative. Therefore we give only a full conjugation of these tenses, because the others are regularly formed according to the rules given.

	Affirmative Form.	*Negative Form.*
	IMPERATIVE.	
1 sing.	**an oḫodo**, let me know	**yanan oḫon** or **oḫonin**, let me not know.
2	**oḫon**, know	**ha oḫonin**, do not know.
3 m.	**ha oḫodo**, let him know	**yu oḫonin**, let him not know.
3 f.	**ha oḫoto**, let her know	**yai oḫonin** or **oḫon**, let her not know.
1 plur.	**an oḫonno**, let us know	**yainan oḫonin** or **oḫon**, let us not know.
2	**oḫoda**, know (ye or you)	**ha oḫonina**, do (ye or you) not know.
3	**ha oḫoden**, let them know	**yai oḫonin**, let them not know.

AORIST.

	I know, I shall *or* will know	I do not know, I shall *or* will not know
1 sing.	**wan oḫon**	**anigu ma oḫon** or **oḫon mayo**

PRESENT HABITUAL.

	I habitually know	I do not habitually know
1 sing.	**wan aḫan**	**anigu ma oḫodo**
2	**wad taḫan**	**adigu ma oḫoto**
3 m.	**wu yaḫan**	**isagu ma oḫodo**
3 f.	**wai taḫan**	**iyadu ma oḫoto**
1 plur.	**wainu naḫan**	**innagu ma oḫonno**
2	**waidin taḫanin**	**idinku ma oḫotan**
3	**wai yaḫanin**	**iyagu ma oḫodan**

PAST INDEFINITE.

	I knew, I have *or* had known	I did not know, I have *or* had not known
1 sing.	**wan oḫodai** or **iḫin**	**anigu ma oḫonin**
2	**wad oḫotai** or **tiḫin**	**adigu ma oḫonin**
3 m.	**wu oḫodai** or **yiḫin**	
3 f.	**wai oḫotai** or **tiḫin**	&c. &c.
1 plur.	**wainu oḫonnai** or **niḫin**	
2	**waidin oḫoten** or **tiḫinen**	
3	**wai oḫoden** or **yiḫinen**	

Defective Verbs.

248. The defective verbs are **mayo**, 'I (am) not,' and **wah**, 'do not find.'

249. The verb **mayo** cannot be used alone. This verb seems to be formed of the negative particle **ma** and the endings of the First Present of the Subjunctive, which are generally used in the conjugation of negative verbs in the Indicative Mood.

The Present of this verb is generally employed in the negative conjugation of the Aorist and the Present Imperfect of the Indicative Mood; as, **anigu samain mayo**, I do not make, I am not making.

The Past, which has only one person, is used in the negative conjugation of the Past Imperfect of the Indicative. Ex. **anigu samain main** or **meïn**, I was not making.

Mayo, I (am) not.

	PRESENT. I (am) not	PAST. I (was) not
1 sing.	**anigu mayo**	**main** or **meïn**
2	**adigu maisid**	
3 m.	**isagu mayo**	
3 f.	**iyadu maiso**	
1 plur.	**innagu maino**	
2	**idinku maisan**	
3	**iyagu mayan**	

250. Wah, do not find.

This verb, as already said in § **231**, is generally employed when either a want of will, power, ability or opportunity is to be expressed (see examples, p. 123).

Wah is very often employed alone as an impersonal verb, meaning 'he did not find,' 'he has not found.' Ex. **Ilah bariyai e wah**, I

have prayed to God and he has not found (*meaning*, and that man has not found what he was looking for). **Ali meshi lo dirai, wah,** Aly did not find the place he was sent to.

With prepositions and particles **wah** is used as follows: **la wah,** 'it is not found,' 'it could not be found.'

Ex. **Dorad ba aurteni bai 'arartai** or **'araren, o shalaito o leili yan u radinayai o la wah,** The day before yesterday our camels ran away, I was looking for them all day yesterday, and they could not be found.

The verb **wah** is also much used in compound tenses and in interrogative sentences.

Ex. He pursued her, but he could not catch her, **isagu iyada yu eriyai, lakin ḫaban kari wah.**

I could not travel (by sea, *lit.* I was sick, I could not), **dofi wahyai.**

Why did you not come? **maḥad u iman weidai?** (*means*, Had you no opportunity of coming?)

Did the boy not come yesterday? **inanku shalaito mianu** or **mawanu iman?** or **shalaito inanku ma iman wahyai?**

Conjugation of the Verb **wah.**

	PRESENT. I do not find	PAST. I did not find, I have not found
1 sing.	**wan wahya**	**wan wahyai**
2	**wad weida**	**wad weidai**
3 m.	**wu wahya**	**wu wah** or **wahyai**
3 f.	**wai weida**	**wai weidai**
1 plur.	**wainu waina**	**wainu wainai** or **weinai**
2	**waidin weidan**	**waidin weidai**
3	**wai wahyan**	**wai weiyai** or **wahyen**

On the Different Kinds of Verbs.

251. Verbs, as already said, may be divided into Transitive, Intransitive, Reflexive, Causative, and Attributive. To these we may add Intensive Verbs, Verbs of Movement, and Verbs of Continuity.

I. *Transitive* verbs are either primitive, as **bād**, 'look for,' **ḥid**, 'tie'; or they are (generally) formed by means of terminations added to nouns, adjectives, &c.; as,

ban, *m.n.*, level ground, plain	**banai**, *v.tr.*, level, make plain.
bein, *m.n.*, lie, untruth	**beinai**, *v.tr.*, contradict (not keep to his promise).
ḫaïb, *f.n.*, share, portion	**ḫaïbi**, *v.tr.*, distribute, divide.

II. *Intransitive* verbs may be formed in the same manner as transitive ones. Their terminations generally are **i, ai, o, aw** or **ow**; but no fixed rule can be given for these endings. Of the material in our possession only about twenty-five verbs ending in **aw** and **ow** are either transitive or intransitive; the others are attributive or passive.

III. *Reflexive* verbs signify the doing of something for oneself. They are generally formed by adding the vowel **o** to the primitive verbs ending in a consonant, and **so** to most verbs ending in **ai** or **i**. N.B.—Most verbs ending in **i** change it into **o**.

Ex. **baḫ**, fear, be afraid	**baḫo**, fear, fly.
bar, educate, teach	**baro**, learn, study.
dafi, change, exchange	**dafso**, barter, change (for yourself).
daḫ, lay aside	**daḫo**, save, lay aside (for yourself).
ḋamai, complete, finish	**ḋamaiso**, finish (for yourself).
ḋub, roast	**ḋubo**, roast (for yourself).
ḋumi, hide, conceal	**ḋumo**, hide, conceal (for yourself).

Verbs used with the Reflexive pronoun iss really have the meaning of English Reflexive Verbs.

IV. *Causative* verbs signify causing to become, or causing something to be done to or by another. They may be formed from any root which, according to its signification, may be united to the verb 'do' or 'cause to be done.' They are generally formed by adding, (1) the particle **si**, or simply the vowel **i**, to verbs; (2) the suffixes **ai** and **aisi** to the root of verbs and other parts of speech; and (3) by using the combined particle **kaga** before certain verbs, as **kaga garirsi** or **kaga gariri**, cause him to tremble.

Ex.	**kuf**, *v.i.*, fall, tumble	**kufi**, make to fall, tumble.
	kulul, *a.*, warm, hot	**kululai**, make warm, hot.
	nug, *v.tr.*, absorb, suck	**nuji**, make to absorb, suck.
	oggolai, *v.i.*, assent, consent	**oggolaisi**, make to assent, consent.
	oḡon, *v.tr.*, know	**oḡonsi**, make to know.
	raḥa, **raḥo** or **raḥad**, *f.n.*, felicity	**raḥaisi**, cause to be content.
	shaḡai, *v.i.*, work	**shaḡaisi**, cause to work.
	amus, *v.i.*, be silent, quiet	**amusi**, cause to be silent, quiet.

V. *Intensive* verbs, which express the sense of the ordinary verb in a greater degree, may be formed by doubling the root of monosyllabic verbs.

Ex.	**go** or **goi**, cut	**gogo**, cut into pieces.
	fur, open	**furfur**, unfold.
	lab, fold (one thing)	**lablab**, fold (many things).

VI. Verbs indicating *movement* in the action expressed, with either

a sense of coming back, or a tendency towards the speaker, are formed by prefixing to them the particle **so.**

Ex. **u so dib,** give him to bring to me.
so heli, bring back to me.
so durug, come near.

VII. Verbs implying a tendency from the speaker, or the *continuity* of the action expressed, are generally formed by prefixing to them the particle **si.**

Ex. **si da,** let go; **si mar,** pass by (from me to ...).
si durug, go away (from me to ...), or continue to move away.
si shaḥai, continue to work.

On the Verb of Existence.

252. Before giving the conjugation of the verb **ahaw,** 'be,' and the Attributive Verbs, we think it necessary to give here the different ways of expressing in Somali the verb of existence, 'to be.' This is rendered:—

(i.) By the particles **wa, ba, ya** (see §§ **159** and following).

(ii.) By the verb **jir,** 'be,' 'live.' The verb **jir** is also employed as an auxiliary verb, in the Past Imperfect Habitual of the Indicative, and for the division of time into years.

Ex. The ox is in the van, **dibigu gaḍiga bu ku jira.**
He is in the jungle with an Englishman, **miyigi bu jira, isaga iyo nin Ingrisah,** or **nin Ingrisah miyigi yu la jira** or **la joga.**
Where are his three sons? **sadeḥdisi wil ma ye** or **hagge jiran?**
One is married, **mid ba gursadai,** or **mid nag bu gursadai,** or **mid nag bu lehyahai.**

Ex. The second lives in the jungle, **ki labad miyi bu jira.**
And the third one is at Bulahar, **o ki sadeḥhad Bulahar bu jira** or **joga** or **fadiya.**
Are they at home? **ma aḥalkai** (for **aḥalka yai**) **jiran** or **jogan?**
That word does not exist, **eraigasi ma jiro.**
Are you at your ease? **haulyari ma ku jirta?**
Yes, I am at my ease, **ha, haulyari ban ku jira.**
When I was in the jungle, I was drinking milk every day, **kolkan miyigi jogai, 'asho walba 'ano ban dami jirai.**
What is your age? **dā ma tahai?** or **imisa jir ba tahai?** or **imisa gū bad jirtai?** or **adigu imisad jirtai?**
I am twenty years old, **labatan jir ban ahai**, or **labatan gū yan jirai**, or **labatan ban jirai.**
He does not take care of, *or* he is not with the sheep to-day, **manta adigi ma u jiro** or **la ma jiro.**

(iii.) By the verb **jog**, 'be, live, remain, stay, stop, wait.'

Ex. Are his four daughters at home? **afarrtisi gabdod aḥalka ma jogan?**
No, they are now at Aden, **maya, iminka Adan bai jogan.**
I will remain (stay) in Berberah till next month, **Berberah ilama bishi dambe yan jogi dona** or **yan jogaya.**
Stay with me to-day, **manta i la jog.**
What are you here for? **maḥad halka u jogta?**
I am here to sell my sheep, **inan adigaiga ibsado ban halka u joga.**
With whom do you live (*or* are you)? **yad la jogta?**
I am the Governor's servant, **mididinku serkalka sarrai ban ahai**, or **serkalka sarrai yan la joga.**
A servant, **ninka la joga** (*lit.* the man living with).

(iv.) By the verb **fadi,** 'abide, dwell, inhabit, sit, stay.'

Ex. He is in Aden, **Adan bu fadiya** or **bu joga.**
He lives in the town, **magalada yu fadiya.**

(v.) By the verb **oll,** 'be lying, be quiescent, live.'

Ex. Where is my luggage? **alabadaidi hagge jirta** or **hagge tal?**
It is on the pier, **dekeda yai tal.**
Where is my knife? **mindidaidi medai** or **hagge tal?**
It is on the table, **miska dushisai tal.**
The box is under the table, **sanduḫhu misha hostisa yu yal.**

(vi.) By the verb **jif,** 'rest, remain lying, sleeping.'

Ex. Where is he? **haggu jira?**
He is on the sand outside of the house, **amudda aḫalka dibbadisa u jifa.**

(vii.) Sometimes also by **ah,** root of the verb **ahaw,** 'be,' and the noun **waḫ,** 'a thing.'

Ex. **Nin dagágah,** a man being a beggar, which is a beggar, *or* a beggar.
Sanduḫha ḫoriah, the box being of wood, which is of wood, *or* the wooden box.
Waḫha waiyai, that is (and), *lit.* the thing indeed.

Nota i.—When the verbs **jog, jir** and **oll** are used for the verb of existence, or for 'living with,' **jog** is specially used when referring to men and living beings; as, **ninka la joga,** servant; **faraska halká ma joga** or **ma jira?** is the horse there?

The verb **jir** may refer to either men, animals or inanimate things; as, **adi jir,** shepherd; **kitabki halká ma jira?** is the book there?

The verb **jir** may really be considered as the only verb of existence, and is specially used when speaking of God; as,

Ex. There is only one God, **Ilah keliah un ba jira.**
Where is God? **Ilahha hagge bu jira?**
God is everywhere, **Ilahha mel kasta wa jira.**
God had no beginning; he always was, he is, and he always will be, **Ilah horan ma lahain; abidki wa jirai, o wa jira, o abidki na wa jiri dona.**

Nota ii.—The verb **oll** is very commonly used to express the presence of something in a certain place; as,
Is the book on the table? **kitabku miska dushisa miu yal?**

On the Verb **ahaw** and Attributive Verbs.

253. The root of the verb **ahaw**, 'be,' is **ah**, meaning 'being,' to which the termination **aw** is added. This verb is defective, as well as the attributive verbs formed with it.

The letters ordinarily used in the terminations of Regular Verbs to distinguish the persons, are prefixed to the verb **ahaw** in the Present Indicative, as we have already seen in the conjugation of the verbs **imo**, 'come,' **oḥon**, 'know,' and **oll**, 'lie, remain quiescent.'

254. Attributive verbs are formed by adding the verb **ahaw** to an adjective, as **'ad**, white, **'adaw**, be white; **fi'an**, clever, **fi'anaw**, be clever; **gajaisan**, hungry, **gajaisnaw**, be hungry; **ḥun**, bad, **ḥumaw**, be bad; **amusan**, silent, **amusnaw**, be silent; **deregsan**, satiated, **deregsanaw**, be satiated; **lissan**, sharp, **lissanaw**, be sharp.

N.B.—For the sake of euphony the verbs **'adaw**, **fi'anaw**, &c., end in **aw** instead of **ahaw**; but they are all conjugated in the same way, viz. the verb **ahaw**, 'be,' with its inflections, is added to the adjectives.

255. CONJUGATION OF THE VERB **ahaw**, 'BE.'

Affirmative Form.

	IMPERATIVE.
1 sing.	**an ahado**, let me be.
2	**ahaw**, be (thou).
3 m.	**ha ahado**, let him be.
3 f.	**ha ahato**, let her be.
1 plur.	**an ahanno**, let us be.
2	**ahada**, be (ye).
3	**ha ahadan**, let them be.

	AORIST.
	I am, I will be
1 sing.	**wan ahan**
	(The same in all persons.)

	PRESENT HABITUAL AND IMPERFECT.
	I am
1 sing.	**anigu wa** or **wan ahai**
2	**wad tahai**
3 m.	**wu yahai**
3 f.	**wai tahai**
1 plur.	**wainu nahai**
2	**waidin tihin**
3	**wai yihin**

	PAST INDEFINITE AND IMPERFECT.
	I was
1 sing.	**wan aha**
2	**wad ahaid**
3 m.	**wu aha**
3 f.	**wai ahaid**
1 plur.	**wainu ahain**
2	**waidin ahaiden**
3	**wai ahayen**

	PAST IMPERFECT HABITUAL
	I was habitually
1 sing.	**wan ahan jirai**
2	**wad ahan jirtai**
3 m.	**wu ahan jirai**
3 f.	**wai ahan jirtai**
1 plur.	**wainu ahan jirnai** or **jirrai**
2	**waidin ahan jirten**
3	**wai ahan jiren**

	FUTURE.
	I shall be, *or* shall have been
1 sing.	**wan ahan dona**
2	**wad ahan donta** &c.

CONDITIONAL (PRESENT AND PAST).

I would *or* should be *or* have been

1 sing.	**wan ahan laha**
2	**wad ahan lahaid**

POTENTIAL, PRESENT.

I can *or* may be

1 sing.	**wan ahan kara**
2	**wad ahan karta**

POTENTIAL, PAST.

I could *or* might be *or* have been

1 sing.	**wan ahan kari laha**
2	**wad ahan kari lahaid**

FIRST PRESENT, SUBJ.

That, if I be

1 sing.	**inan, hadan ahado**
2	**inad, hadad ahatid** or **ahato**
3 m.	**inu, hadu ahado**
3 f.	**inai, hadai ahato**
1 plur.	**inainu, hadainu ahanno**
2	**inaidin, hadaidin ahatan**
3	**inai, hadai ahadan**

SECOND PRESENT, SUBJ.

That I may be

1 sing.	**inan ahan karo**
2	**inad ahan kartid** or **karto**

1st & 2nd FUTURE, SUBJ.

When I shall be

1 sing.	**gortan ahan dono**
2	**gortad ahan dontid** or **donto**

Negative Form.

IMPERATIVE.

1 sing.	**yanan ahan** or **ahanin**, let me not be.
2	**ha ahanin**, be (thou) not.
3 m.	**yu ahanin**, let him not be.
3 f.	**yai ahanin**, let her not be.
1 plur.	**yannan ahanin**, let us not be.
2	**ha ahanina**, be (ye) not.
3	**yai ahanin**, let them not be.

INDICATIVE, AORIST.

I am not, *or* will not be

1 sing.	**anigu ma ahan** or **ahanin**
2	**adigu ma ahan** or **ahanin**
	or
1 sing.	**anigu ahan mayo**
2	**adigu ahan maisid**

PRESENT HABITUAL AND IMPERFECT.

I am not habitually

1 sing.	**anigu maihi** or **mihi**, or **maihi** (alone)
2	**adigu maihid** or **miihid** or **matihid**
3 m.	**isagu maaha**
3 f.	**iyadu maaha**
1 plur.	**innagu maihin** or **miihin** or **manihin**
2	**idinku maihidin** or **matihidin**
3	**iyagu maaha**

PAST INDEFINITE AND IMPERFECT.

I was not

1 sing.	**anigu ma** or **maan ahain** or **ahanin**
2	**adigu ma** or **maad ahain** or **ahanin**
3 m.	**isagu ma** or **mau** or **muu ahain** or **ahanin**
3 f.	**iyadu ma** or **maai ahain** or **ahanin**
1 plur.	**innagu ma** or **maainu ahain** or **ahanin**
2	**idinku ma** or **maaidin ahaiden** or **ahain**
3	**iyagu ma** or **maai ahayen** or **ahain**
	or
1 sing.	**anigu ahan main** or **mein**
2	**adigu ahan main** or **mein**

PAST IMPERFECT HABITUAL

I was not habitually

1 sing.	**anigu ma ahan jirin**
2	**adigu ma ahan jirin**

FUTURE.

I shall *or* will not be *or* have been

1 sing.	**anigu ma ahan dono**
2	**adigu ma ahan donto** or **dontid**

CONDITIONAL (PRESENT AND PAST).

I would *or* should not be *or* have been

1 sing.	**anigu ma ahaden**
2	**adigu ma ahaten**
3 m.	**isagu ma ahaden**
3 f.	**iyadu ma ahaten**
1 plur.	**innagu ma ahannen**
2	**idinku ma ahaten**
3	**iyagu ma ahaden**

POTENTIAL, PRESENT.

I cannot *or* may not be

1 sing.	**anigu ma** or **maan ahan karo**
	adigu ma or **maad ahan karto** or **kartid**

POTENTIAL, PAST.

I could *or* might not be *or* have been

1 sing.	**anigu ma ahan karen**
2	**adigu ma ahan karten**

FIRST PRESENT, SUBJ.

That, if I be not

1 sing.	**inan, hadanan ahan** or **ahanin**
2	**inad, hadanad ahan** or **ahanin**

SECOND PRESENT, SUBJ.

That I may not be

1 sing.	**inanan ahan karin**
2	**inanad ahan karin**

FIRST FUTURE, SUBJ.

When I shall not be

1 sing.	**gortanan ahanainin**
2	**gortanad ahanainin**

SECOND FUTURE, SUBJ.

If, when I do not wish to be

1 sing.	**hadanan, gortanan ahan donahain**
2	**hadanad, gortanad ahan donahain**

Interrogative Form.

INDICATIVE, AORIST.

Am I? shall I be?

1 sing. **anigu ma ahan?**
2 **adigu ma ahan?**

PRESENT HABITUAL AND IMPERFECT.

Am I?

1 sing. **mian ahai?**
2 **miad tahai?**

N.B.—The inflections are the same as in the Affirmative Form.

PAST INDEFINITE AND IMPERFECT.

Was I?

1 sing. **anigu ma aha?**
2 **adigu ma ahaid?**

PAST IMPERFECT HABITUAL

Was I habitually?

1 sing. **mian ahan jirai?**
2 **miad ahan jirtai?**

FUTURE.

Shall I be *or* have been?

1 sing. **mian ahan dona?**
2 **miad ahan donta?**

CONDITIONAL (PRESENT AND PAST).

Would *or* should I be *or* have been?

1 sing. **anigu ma ahan laha?**
2 **adigu ma ahan lahaid?**

POTENTIAL, PRESENT.

May *or* can I be?

1 sing. **anigu ma** or **mian ahan kara?**
2 **adigu ma** or **miad ahan karta?**

POTENTIAL, PAST.

Could *or* might I be *or* have been?

1 sing. **anigu ma** or **mian ahan kari laha?**
2 **adigu ma** or **miad ahan kari lahaid?**

Interrogative Negative Form.

	AORIST, PRESENT AND PAST IMPERFECT.		CONDITIONAL (PRESENT AND PAST).
	Shall I not be? am I not? was I not?		Would *or* should I not be *or* have been?
1 sing.	**mawanan ahain** or **ahanin?**	1 sing.	**mianan ahaden?**
2	**mawanad ahain** or **ahanin?**	2	**mianad ahaten?**
	PAST IMPERFECT HABITUAL		POTENTIAL, PRESENT.
	Was I not habitually?		Can *or* may I not be?
1 sing.	**mianan ahan jirin?**	1 sing.	**mianan ahan karin?**
2	**mianad ahan jirin?**	2	**mianad ahan karin?**
	FUTURE.		POTENTIAL, PAST.
	Shall I not be *or* have been?		Could *or* might I not be *or* have been?
1 sing.	**mianan ahan donin?**	1 sing.	**mianan ahan karen?**
2	**mianad ahan donin?**	2	**mianad ahan karten?**

255*a*. CONJUGATION OF THE ATTRIBUTIVE VERBS

ḥumaw, 'be bad,' and **amusnaw**, 'be silent, quiet.'

IMPERATIVE.

1 sing.	**an ḥumado**, let me be bad.	**an amusnado**, let me be silent, quiet.
2	**ḥumaw**, be bad.	**amusnaw**, be silent, quiet.

3 s. m.	**ha ḥumado,** let him be bad.	**ha amusnado,** let him be silent.
3 f.	**ha ḥumato,** let her be bad.	**ha amusnato,** let her be silent.
1 plur.	**an ḥumanno,** let us be bad.	**an amusnanno,** let us be silent.
2	**ḥumada,** be (ye) bad.	**amusnada,** be (ye) silent.
3	**ha ḥumadan,** let them be bad.	**ha amusnadan,** let them be silent.

INDICATIVE, AORIST.

	I am *or* will be bad .	I am *or* will be silent
1 sing.	**wan ḥuman**	**wan amusnan**
2	**wad ḥuman**	**wad amusnan**

(The same in all persons.)

PRESENT HABITUAL AND PRESENT IMPERFECT.

	I am bad	I am silent, quiet
1 sing.	**wan ḥumahai**	**wan amusnahai**
2	**wad ḥuntahai**	**wad amusantahai**
3 m.	**wu ḥunyahai**	**wu amusanyahai**
3 f.	**wai ḥuntahai**	**wai amusantahai**
1 plur.	**wainu ḥunnahai**	**wainu amusannahai**
2	**waidin ḥuntihin**	**waidin amusantihin**
3	**wai ḥunyihin**	**wai amusanyihin**

PAST INDEFINITE AND IMPERFECT.

	I was bad	I was silent, quiet
1 sing.	**wan ḥuma**	**wan amusna**
2	**wad ḥumaid**	**wad amusnaid**
3 m.	**wu ḥuma**	**wu amusna**
3 f.	**wai ḥumaid**	**wai amusnaid**
1 plur.	**wainu ḥumain**	**wainu amusnain**
2	**waidin ḥumaiden**	**waidin amusnaiden**
3	**wai ḥumayen**	**wai amusnayen**

PAST IMPERFECT HABITUAL.

	I was habitually bad	I was habitually silent
1 sing.	**wan ḥuman jirai**	**wan amusnan jirai**
2	**wad ḥuman jirtai**	**wad amusnan jirtai**

FUTURE.

	I shall be *or* have been bad	I shall be *or* have been silent
1 sing.	**wan ḥuman dona**	**wan amusnan dona**
2	**wad ḥuman donta**	**wad amusnan donta**

CONDITIONAL (PRESENT AND PAST).

	I should *or* would be *or* have been bad	I should *or* would be *or* have been silent
1 sing.	**wan ḥuman laha**	**wan amusnan laha**
2	**wad ḥuman lahaid**	**wad amusnan lahaid**

POTENTIAL, PRESENT.

	I may *or* can be bad	I may *or* can be silent
1 sing.	**wan ḥuman kara**	**wan amusnan kara**
2	**wad ḥuman karta**	**wad amusnan karta**

POTENTIAL, PAST.

	I could *or* might be *or* have been bad	I could *or* might be *or* have been silent
1 sing.	**wan ḥuman kari laha**	**wan amusnan kari laha**
2	**wad ḥuman kari lahaid**	**wad amusnan kari lahaid**

SUBJUNCTIVE, FIRST PRESENT.

	That I be bad	That I be silent
1 sing.	**inan ḥumado**	**inan amusnado**
2	**inad ḥumato** or **ḥumatid**	**inad amusnato** or **amusnatid**
3 m.	**inu ḥumado**	**inu amusnado**
3 f.	**inai ḥumato**	**inai amusnato**
1 plur.	**inainu ḥumanno**	**inainu amusnanno**
2	**inaidin ḥumatan**	**inaidin amusnatan**
3	**inai ḥumadan**	**inai amusnadan**

SUBJUNCTIVE, SECOND PRESENT.

	That I may be bad	That I may be silent
1 sing.	**inan ḥuman karo**	**inan amusnan karo**
2	**inad ḥuman karto** or **kartid**	**inad amusnan karto** or **kartid**

SUBJUNCTIVE, FIRST FUTURE.

	When I shall be bad	When I shall be silent
1 sing.	**gortan ḥumanayo**	**gortan amusayo**
2	**gortad ḥumanaisid**	**gortad amusaisid**
3 m.	**gortu ḥumanayo**	**gortu amusayo**
3 f.	**gortai ḥumanaiso**	**gortai amusaiso**
1 plur.	**gortainu ḥumanaino**	**gortainu amusaino**
2	**gortaidin ḥumanaisan**	**gortaidin amusaisan**
3	**gortai ḥumanayan**	**gortai amusayan**

SUBJUNCTIVE, SECOND FUTURE.

	When I will *or* wish to be bad	When I will *or* wish to be silent
1 sing.	**gortan ḥuman dono**	**gortan amusnan dono**
2	**gortad ḥuman donto** or **dontid**	**gortad amusnan donto** or **dontid**

N.B.—The Present Dubious of the Subjunctive, with **sow** or **show** prefixed, can be formed from the First Present of the Subjunctive by changing the last vowel of the endings into **e**; as,

1 sing.	**anigu sow** or **show ḥumade**	**anigu sow** or **show amusnade**
2	**adigu sow** or **show ḥumate**	**adigu sow** or **show amusnate**

Negative Form.

IMPERATIVE.

	Be not bad	Be not silent
1 sing.	**yanan ḥuman** or **ḥumanin**	**yanan amusnan**
2	**ha ḥuman** or **ḥumanin**	**ha amusnan**
3 m.	**yu ḥuman** or **ḥumanin**	**yu amusnan**
3 f.	**yai ḥuman** or **ḥumanin**	**yai amusnan**
1 plur.	**yainan ḥuman** or **ḥumanin**	**yainan amusnan**
2	**ha ḥumanina**	**ha amusnanina**
3	**yai ḥuman** or **ḥumanin**	**yai amusnan**

INDICATIVE, AORIST.

	I am *or* will not be bad	I am *or* will not be silent
1 sing.	**anigu ma ḥuman**	**anigu ma amusnan**
2	**adigu ma ḥuman**	**adigu ma amusnan**
	or	*or*
1 sing.	**anigu ḥuman mayo**	**anigu amusnan mayo**
2	**adigu ḥuman maisid**	**adigu amusnan maisid**

PRESENT HABITUAL AND IMPERFECT.

	I am not bad	I am not silent
1 sing.	**anigu ma** or **maan ḥumi**, or **ma ḥumi**	**maan** or **ma amusni**
2	**maad ḥumid**	**maad amusnid**
3 m.	**mau** or **muu ḥuma**	**mau** or **muu amusna**
3 f.	**maai ḥuma**	**mai amusana**
1 plur.	**maainu ḥumin**	**maainu amusnin**
2	**maaidin ḥumidin**	**maaidin amusnidin**
3	**maai ḥuma**	**maai amusna**

PAST INDEFINITE AND IMPERFECT.

	I was not bad	I was not silent
1 sing.	**maan ḥumain**	**maan amusnain**
2	**maad ḥumain**	**maad amusnain**
	or	*or*
1 sing.	**anigu ḥuman main** or **mein**	**anigu amusnan main** or **mein**
2	**adigu ḥuman main** or **mein**	**adigu amusnan main** or **mein**

PAST IMPERFECT HABITUAL.

	I was not habitually bad	I was not habitually silent
1 sing.	**maan ḥuman jirin**	**maan amusnan jirin**
2	**maad ḥuman jirin**	**maad amusnan jirin**

FUTURE.

	I shall not be *or* have been bad	I shall not be *or* have been silent
1 sing.	**maan ḥuman dono**	**maan amusnan dono**
2	**maad ḥuman dontid** or **donto**	**maad amusnan dontid** or **donto**

CONDITIONAL (PRESENT AND PAST).

	I would *or* should not be *or* have been bad	I would *or* should not be *or* have been silent
1 sing.	**maan ḥumaden**	**maan amusnaden**
2	**maad ḥumaten**	**maad amusnaten**
3 m.	**mau ḥumaden**	**mau amusnaden**
3 f.	**maai ḥumaten**	**maai amusnaten**

1 plur.	**maainu ḥumannen**	**maainu amusnanen**
2	**maaidin ḥumaten**	**maaidin amusnaten**
3	**maai ḥumaden**	**maai amusnaden**

POTENTIAL, PRESENT.

	I cannot be bad	I cannot be silent
1 sing.	**anigu ma ḥuman karo**	**anigu ma amusnan karo**
2	**adigu ma ḥuman karto** or **kartid**	**adigu ma amusnan karto** or **kartid**

POTENTIAL, PAST.

	I could *or* might not be *or* have been bad	I could *or* might not be *or* have been silent
1 sing.	**anigu ma ḥuman karen**	**anigu ma amusnan karen**
2	**adigu ma ḥuman karten**	**adigu ma amusnan karten**

SUBJUNCTIVE, FIRST PRESENT.

	If I be not bad	If I be not silent
1 sing.	**hadanan ḥuman**	**hadanan amusnan**
2	**hadanad ḥuman**	**hadanad amusnan**

SUBJUNCTIVE, SECOND PRESENT.

	That I may not be bad	That I may not be silent
1 sing.	**inanan ḥuman karin**	**inanan amusnan karin**
2	**inanad ḥuman karin**	**inanad amusnan karin**

SUBJUNCTIVE, FIRST FUTURE.

	When I shall not be bad	When I shall not be silent
1 sing.	**gortanan ḥumanainin**	**gortanan amusnanainin**
2	**gortanad ḥumanainin**	**gortanad amusnanainin**

SUBJUNCTIVE, SECOND FUTURE.

	When I do not wish to be bad	When I do not wish to be silent
1 sing.	**gortanan ḥuman donain** or **donahain**	**gortanan amusnan donain** or **donahain**
2	**gortanad ḥuman donain** or **donahain**	**gortanad amusnan donain** or **donahain**

Interrogative Form.

The inflections of this form being the same as those of the Affirmative, we give only the 1st pers. sing. of each tense.

INDICATIVE, AORIST.

anigu ma or **mian ḥuman?**	**anigu ma** or **mian amusnan?**

PRESENT HABITUAL AND IMPERFECT.

anigu ma or **mian ḥumahai?**	**anigu ma** or **mian amusnahai?**

PAST INDEFINITE AND IMPERFECT.

mian ḥuma?	**mian amusna?**

PAST IMPERFECT HABITUAL.

mian ḥuman jirai?	**mian amusnan jirai?**

FUTURE.

mian ḥuman dona?	**mian amusnan dona?**

CONDITIONAL (PRESENT AND PAST).

mian ḥuman laha?	**mian amusnan laha?**

POTENTIAL, PRESENT.

mian ḥuman kara?	**mian amusnan kara?**

POTENTIAL, PAST.

mian ḥuman kari laha?	**mian amusnan kari laha?**

Guiraud Jean B Françoi

Interrogative Negative Form.

INDICATIVE, AORIST.

	Am I not, shall I not be bad?	Am I not, shall I not be silent?
1 sing.	**mianan ḥumanain?**	**mianan amusnanain?**
2	**mianad ḥumanain?**	**mianad amusnanain?**

PRESENT HABITUAL, IMPERFECT AND PAST INDEFINITE AND IMPERFECT.

	Am I not, was I not bad? have *or* had I not been bad?	Am I not, was I not silent? have *or* had I not been silent
1 sing.	**mianan humain?**	**mianan amusnain?**
2	**mianad humain?**	**mianad amusnain?**

PAST IMPERFECT HABITUAL.

	Was I not habitually bad?	Was I not habitually silent?
1 sing.	**mianan ḥuman jirin?**	**mianan amusnan jirin?**
2	**mianad ḥuman jirin?**	**mianad amusnan jirin?**

FUTURE.

	Shall I not be bad? shall I not have been bad?	Shall I not be silent? shall I not have been silent?
1 sing.	**mianan ḥuman donin?**	**mianan amusnan donin?**
2	**mianad ḥuman donin?**	**mianad amusnan donin?**

CONDITIONAL (PRESENT AND PAST).

	Should, would I not be *or* have been bad?	Should, would I not be *or* have been silent?
1 sing.	**mianan ḥumaden?**	**mianan amusnaden?**
2	**mianad ḥumaten?**	**mianad amusnaten?**

POTENTIAL, PRESENT.

	Can, may I not be bad?	Can, may I not be silent?
1 sing.	**mianan ḥuman karin?**	**mianan amusnan karin?**
2	**mianad ḥuman karin?**	**mianad amusnan karin?**

POTENTIAL, PAST.

	Could, might I not be *or* have been bad?	Could, might I not be *or* have been silent?
1 sing.	**mianan ḥuman karen?**	**mianan amusnan karen?**
2	**mianad ḥuman karton?**	**mianad amusnan karten?**

256. Examples showing how the verb 'to be' and the attributive verbs are to be employed :—

Let us be diligent, **an shaḥi ahanno.**
Be good, diligent, **wanaksanaw, shaḥi ahaw.**
Thou (you) art a beggar, **dagag bad tahai** or **adigu nin dagagah bad tahai.**
I am young, **anigu wa dalinyarahai.**
Am I good? **mian wanaksanahai?**
Is he rich? **ma hodon bu yahai?**
Is she clever? **miai fi'antahai?**
Is it so? **sidas ma tahai?**
Are you strong? **miaidin adagtihin?**
Was I short? **mian gabna?**
Was he poor? **mau 'aïd bu yahai?**
Were we obedient? **miainu deganuglain?**
Were they bold? **ma gesiyo yai ahaiyen?**
We are not idle, **innagu 'ajisan ma nihin.**

ON THE ROOT **leh,** 'be possessed of, have.'

257. The word **leh** is employed in a variety of ways. With it may be formed (i.) an adjective or a concrete noun from a noun, as

bein, a lie; **beinaleh,** a liar, an impostor.
baras, leprosy; **barasleh,** a leper.
gaḍ, a beard; **gaḍleh,** bearded.

or (ii.) a noun from a verb, as

'ajin, bake; **'ajinleh,** baker.
abur, create; **abureh,** creator.

N.B.—In the word **abureh,** the letter l of **leh** is dropped for the sake of euphony. This happens very frequently when this word is joined to other words, and especially when it is affixed to verbs.

258. Leh is used to denote possession ; thus

aniga leh, it is mine.
adiga leh, it is thine.
isaga leh, it is his (own).
iyada leh, it is hers.
innaga leh, it is ours.
idinka leh, it is yours.
iyaga leh, it is theirs.

259. Leh is also employed as an attributive verb. The Imperative in this case should be **lahaw,** 'be possessed of,' but it cannot be used alone.

260. The Past tense of this attributive verb is employed as an auxiliary with the Conditional Present and Past, and the Past tense of the Potential Mood.

261. The Present and Past Indicative of this verb can be employed to express 'say.' In this case the pronouns used are **waḥan, waḥad, wuḥu, waḥai, waḥainu, waḥaidin, waḥai.**

Ex. I say to him, her, them, **waḥan ku lehahai.**
You (thou) say to me, **waḥad igu lehdahai.**
We say to them, **waḥainu ku lehnahai** or **nidahna.**
I said to you (pl.), **waḥan idin laha.**

262. The verb **lahaw** is very often employed to translate the English words *must, ought, be obliged, should, we are to ..., are we to ..., have we to ....*

Ex. What must you do to save your soul? **inad naftada la baḥsatid maḥad yeli** or **fali**?

To save my soul, I must worship God by Faith, Hope and Charity; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart, **inan naftaida la baḥsado, Ilahai inan amin iyo sugnin iyo ja'alan ku 'abudo ban lehahai; waḥha waiyai, inan isaga rumaisto ban lehahai, inan isaga sugo ban lehahai o inan ḥalbigaiga o dan ka ja'alado ban lehahai** (*lit.* That I my soul save God that I Faith and Hope and Charity Him worship I must; that is, that I Him believe I must, that I Him hope I must, and that I my heart whole from love I must).

Is a person obliged to keep a lawful oath? **ninna inu dar ḥalalah damayo ma lehyahai?** (*lit.* A person that he an oath lawful fulfil is he obliged?).

How are we to adore God? **side bainu u lehnahai, inainu Ilahhen 'abudno?** (*lit.* How we to are that we God our adore?).

Why should we love God above all things for His own sake? **maḥainu u lehnahai inainu Ilahen isaga awadi ugu wada ja'alano?** (*lit.* Why we should that we God our His own sake above all love?).

N.B.—In these examples, and in others similar to them, the verb following **lahaw** is always used in the Subjunctive.

263. CONJUGATION OF THE VERB **lahaw**, 'be possessed of, have.'

Affirmative Form.

	IMPERATIVE.
	Be possessed of, have.
1 sing.	**an lahado**
2	**lahaw**
3 m.	**ha lahado**
3 f.	**ha lahato**
1 plur.	**an lahanno**
2	**lahada**
3	**ha lahadan**

	INDICATIVE, AORIST.
	I am or will be possessed of
1 sing.	**wan lahan**
2	**wad lahan**

	PRESENT HABITUAL AND IMPERFECT.
	I am possessed of, I have; *or* I say.
1 sing.	**wan** or **waḥan lehahai**
2	**wad** or **waḥad lehdahai**
3 m.	**wu lehyahai**
3 f.	**wai lehdahai**
1 plur.	**wainu lehnahai**
2	**waidin lehdihin**
3	**wai lehyihin**

	PAST INDEFINITE AND IMPERFECT.
	I was possessed of; *or* I said, have said, had said, was saying
1 sing.	**wan** or **waḥan laha**
2	**wad** or **waḥad lahaid**
3 m.	**wu laha**
3 f.	**wai lahaid**
1 plur.	**wainu lahain**
2	**waidin lahaiden**
3	**wai lahayen**

	PAST IMPERFECT HABITUAL
	I habitually was possessed of
1 sing.	**wan lahan jirai**
2	**wad lahan jirtai**

	FUTURE.
	I shall be *or* shall have been possessed of
1 sing.	**wan lahan dona**
2	**wad lahan donta**

	CONDITIONAL (PRESENT AND PAST).
	I would be *or* would have been possessed of
1 sing.	**wan lahan laha**
2	**wad lahan lahaid**

	POTENTIAL, PRESENT.
	I can be possessed of
1 sing.	**wan lahan kara**
2	**wad lahan karta**

	POTENTIAL, PAST.
	I could, might be *or* have been possessed of
1 sing.	**wan lahan kari laha**
2	**wad lahan kari lahaid**

	FIRST PRESENT, SUBJ.
	That I be possessed of
1 sing.	**inan lahado**
2	**inad lahato** or **lahatid**
3 m.	**inu lahado**
3 f.	**inai lahato**
1 plur.	**inainu lahanno**
2	**inaidin lahatan** or **-tin**
3	**inai lahadan**

	SECOND PRESENT, SUBJ.
	That I may be possessed of
1 sing.	**inan lahan karo**
2	**inad lahan karto** or **-tid**

	FUTURE, SUBJ.
	When I shall be possessed of
1 sing.	**gortan lahan dono**
2	**gortad lahan donto** or **-tid**

Negative Form.

IMPERATIVE.

Be not possessed of

1 sing	**yanan lahanin** or **lahan**	1 plur.	**yainan lahanin** or **lahan**
	ha lahanin or **lahan**	2	**ha lahanina**
3 m.	**yu lahanin** or **lahan**	3	**yai lahanin** or **lahan**
3 f.	**yai lahanin** or **lahan**		

	INDICATIVE, AORIST.
	I am not *or* will not be possessed of
1 sing.	**anigu ma lahan** or **anigu lahan mayo**
2	**adigu ma lahan** or **adigu lahan maisid**

PRESENT HABITUAL AND IMPERFECT.

	I am not possessed of
1 sing.	**anigu ma lihi**
2	**adigu ma lihid**
3 m.	**isagu ma laha**
3 f.	**iyadu ma laha**
1 plur.	**innagu ma lihin**
2	**idinku ma lihidin**
3	**iyagu ma laha**

PAST INDEFINITE AND IMPERFECT.

	I was not *or* have not *or* had not been possessed of
1 sing.	**maan lahain** or **anigu lahan main** or **mein**
2	**maad lahain** or **adigu lahan main** or **mein**

Nota i.—The other tenses are conjugated like those of the verb **ḥumaw**, 'be bad.'

Nota ii.—The *Interrogative* and *Interrogative Negative* forms of the verb **lahaw** are conjugated like those of the attributive verb **ḥumaw.**

Ex. I have a book which is not mine, **kitab anan lahain yan haya** (*lit.* A book I am not possessed of I have).

The book I have is not mine, **kitabka an hayo ma lihi** (*lit.* The book I have I am not possessed of); *or* **kitabka an haya mid anan lahain weiyei** or **wa mid anan lahain** (*lit.* The book I have one I am not possessed of is indeed, *or* is one I do not possess).

Am I a leper? **baras mian lehyahai?**

Am I not a leper? **baras mianan lahain?** (*lit.* Leprosy am I not possessed of?)

Passive Verbs.

264. The Passive Voice may be rendered in Somali in several different ways:—

(i.) By attributive verbs ending in **aw**, as **ūmanaw**, be created; **dorsanaw**, be chosen; **ururs anaw**, be assembled, gathered.

(ii.) By verbal adjectives or past participles having a transitive meaning, conjugated with the verb **ahaw**, 'be'; as,

jeḥan, torn; **maradi wa jeḥan tahai**, the cloth is torn.
lāban, sprained, bruised; **'agta wa lāban tahai**, the foot is sprained.

(iii.) By a passive root; as,

ḥoton, be placed; **ḥushu'**, be applauded; **lun**, be lost.

N.B.—In this case the noun or adjective resembles the passive verb.

(iv.) By adding **an** to a transitive verb, or by changing the ending **i** of a transitive verb into **san**; as,

shub, melt, pour out; **shuban**, be melted, purged.
'abud, suffocate; **'abudan**, be suffocated.
buḥi, fill; **buḥsan**, be filled.

N.B.—These forms are the most used, and seem to be the real passive verbs.

(v.) By adding **o** to transitive verbs, or by changing their endings into **o**, **aw**; as,

ruḥ, shake, swing; **ruḥo**, be shaken, tossed.
adkai, fasten; **adkaw**, be fastened.
hallai, lose; **hallaw**, be lost.

(vi.) By the particle **la** prefixed to a verb. This particle, when not used for 'with,' 'along with,' &c., gives a passive signification to any mood, tense or form of the verb to which it is added.

Ex. Paper is made from rags, **waraḥda sufafba laga samaiya** (not **samaisa**).

Flour is made from wheat, **burka saren ba laga samaiya.**

The fifty camels which were lost were found yesterday, **kotonki rati e hallabai** (of **hallaw**, *v.p.*, be lost) **shalai ba la helai.**

The two hundred horses were brought to Berberah, **labadi boḥol e faras** or **laba boḥolki faras ya Berberah la kenai.**

A woman was beaten, **nag ba la jedalai** (not **jedashai**, fem.).

I was sent, **aniga wa la i dirai** (3rd pers. sing. mas.).

We were beaten, **annaga wa na la i dilai** (3rd pers. sing. mas.).

I was sent for you, **aniga idinka la i so kin dirai**, or **aniga awadina la i so dirai.**

N.B.—It must be observed that these examples are not complete passive sentences, for the passive voice denotes that its subject (or the object of the active voice) is acted upon by the attribute (or the subject of the active voice), and in all these examples there is no attribute expressed as acting upon the subject; it is necessarily understood.

In the first example, 'Paper is made from rags,' and in all the others, there is no attribute expressed as acting upon the subject. In turning this first sentence, as it stands, into the active voice, we must say 'Rags make paper,' otherwise the verb 'make' would have no subject. But note well that here the objective 'from rags' cannot be employed as subject. In turning again this active sentence 'Rags make paper' into a passive one, we get 'Paper is made by rags,' which does not conform to the example. Here the noun 'man' or 'people' is necessarily understood, and by adding either of these nouns we

have 'Men (or people) make paper from rags'; and turning this into the passive voice we have 'Paper is made from rags' ("by men or people' understood).

The same can be said of all the other examples, and we may deduce the following directions:—

I. Sentences rendered passive with **la** generally express some abstract idea.

II. When the particle **la** is used with a verb to translate an incomplete English sentence, it may be considered as a sort of indefinite pronoun, meaning *men*, *people*, *someone*, *something*.

III. After **la**, the verb is used in the 3rd pers. sing. mas., active voice, although the subject be of feminine gender and of a different person, as shown in the examples 'A woman was beaten' and 'We were beaten,' in which we have **nag ba la jedalai** (mas.) instead of **jedashai** (fem.), for the subject **nag**, 'a woman,' is of feminine gender; and **annaga wa na la dilai** (3rd pers. sing.) instead of **dilnai** (1st pers. plur.), the subject being **annaga**, 'we,' which is 1st pers. plur.

IV. The nouns or pronouns used to express the subject are in the objective case, as in **aniga wa la i dirai**, I was sent. The Somali pronouns **aniga** and **i** are in the objective case, although they express the English subject 'I,' which is in the nominative case.

V. The particle **la**, when used without any nominative expressed, gives to the verb an impersonal meaning.

Ex.	It is known, **wa la yaḥan.**	It is lifted, **la ḥad.**
	It is proved, **la garai.**	It is sent, **la dir.**
	It is said, **la yidi.**	It is not said, **la ma odan.**

265. In ordinary conversation and in trading, Somalis avoid as much as possible the use of the passive voice. But the material we have now in our possession shows that they employ this voice more frequently when relating events, or in stories, and in poetry.

Auxiliary Verbs.

266. The principal auxiliary verbs are (1) **don,** 'wish'; **jir,** 'be, live'; **kar,** 'be able, can' (all these are regular), and **lahaw,** 'be possessed of' (p. 198); (2) **mayo,** 'I (am) not,' and **wah,** 'do not find,' for the negative form (p. 171); and (3) **ahaw,** 'be' (p. 179), forming attributive and passive verbs.

CHAPTER VIII.

ADVERBS.

267. In Somali, adverbs may be expressed :—

(i.) By root words, as **ha,** yes; **na** (affix), also; **wada,** all; **ma** and **an,** not. **Ma** and **na** are generally combined with the pronoun, or used alone before the verb.

(ii.) By verbs which include the sense of the adverb, as **dambai,** remain behind; **tag** or **iss ka tag,** go away; **ḥer, mer, meraiso,** go round.

(iii.) By nouns. When a noun is employed as an adverb of time it generally has either the sound **a** of the definite article or that of **o** of the demonstrative adjective pronoun affixed to it, as **aminka,** now; **shalai** or **shalaito,** to-morrow.

(iv.) By particles and other parts of speech (see Adverbs of Quality and Manner, p. 209).

268. Adverbs may be divided into :—

1. Adverbs of Time.

presently, now,	**aminka, iminka, haddai.**
now, now-a-days,	**hatan.**
just now, immediately,	**aminkada, iminkada, hadder, markiba, haddada, haddatan.**
yearly,	**sanad walba.**
monthly,	**bil walba.**
to-day,	**man-ta, darar-ta, malin-ta.**
daily,	**'asho** or **malin walba.**
every other day,	**malin daf.**
yesterday,	**shalai** or **shalaito.**
the day before yesterday,	**dorad,—da.**
the next day,	**malinta dambe,** or **malintan so so'ota.**
this day week,	**malintan todobadkeda.**
to-night,	**awa.**
last night,	**ḥalai** or **ḥalaito.**
this morning,	**sā-ka.**
early morning,	**wa beri,** or **arorti aroriyo.**
at noon,	**duhur-ka.**
afternoon,	**gelin hore,** or **barḥin-ti.**
to-morrow,	**berri** or **berrito.**
the day after to-morrow,	**sā dambe.**
the day after the day after to-morrow,	**sakun** or **sakub.**
ago,	**awal** or **awel.**
long ago, formerly, once,	**beri hore, wāgi hore, kol-ki** or **marki hore.**
awhile,	**gor ḋowaid.**
lately,	**beri ḋowaid.**

when,	**gor-ta, kol-ka, mar-ka** (*lit.* the time).
then,	**gortas** (this time), **gorti** (the time, past).
often,	**gor, kol** or **mar badan, daur gor, ḥa-jaila.**
yet,	**weli-gi.**
already,	**gorti ba, kolki ba.**
again,	**mar, gor** or **kal kaleh, misana** or **misna.**
after,	**dabaded, dambe, dambow, haddow.**
long after,	**gor dambow.**
afterwards,	**dabadedba, hadowto, wāgi dambe.**
hereafter,	**aminka, hadda, ka dambow.**
at no time,	**gorra** or **gorna.**
any time soever,	**marra** for **marna.**
soon,	**gor dow.**
still,	**weliba, ila iminka.**
always, ever,	**gor walba, kol walba, gor iyo galab, weli-ga, —gi.**
never,	**abki, abid, kolla, weli-ga.**

N.B.—The adverbs **abid** and **abki**, 'never,' and **weli-ga**, 'always, ever, never,' are employed as follows, viz. with pronouns affixed to them according to the person speaking or spoken of.

	abid, never	**abki**, never	**weliga**, always, ever, never
1 sing.	**abid kaina**, I never	**abkai**, I, &c.	**weligai**, I, &c.
2	**abid kana**, thou never	**abka**	**weliga** or **weligana**
3 m.	**abid kina**, he never	**abki**	**weligi** or **weligina**
3 f.	**abid kena**, she never	**abked**	**weliged** or **weligedna**

1 plur.	**abid kenna,** we never	**abkai** or **abken,** we, &c.	**weligen** or **weligenna,** we, &c.
2	**abid kinna,** you never	**abkin**	**weligin** or **weliginna**
3	**abid kodna,** they never	**abkod**	**weligod** or **weligodna**

2. Adverbs of Place.

here,	**ḥag-ga,—gan, hal-ka,—kan, mesha, meshan.**
hither,	**halkan.**
hitherto,	**ila halkan.**
there,	**ḥagga, ḥaggas, halkas, meshas.**
where?	**ḥagge? me? meyai?** (mas. and fem. pl.), **medai?** (fem. sing.), **melma?**
whence?	**ḥagge? halke?**
wherever,	**mel kasta, mel walba.**
inside,	**gudaha.**
outside,	**dibadda.**
forward,	**hor, hore.**
backward,	**dib.**
far,	**mel fog, fog.**
close to, near,	**(u) dow.**
yon, yonder,	**halká, halkó, meshá, meshó, shishai.**
ashore,	**ḥebta.**
alongside,	**barbar.**
afore and abaft,	**ḥar hore iyo ḥar dambe.**
around, on all sides,	**harero.**

3. Adverbs of Quantity.

enough,	**bas**; or the verb **filow**, as, Enough for me, **anigu igu filan.**
more,	**ka badan.**

N.B.—For other words used as adverbs of quantity, see Indefinite Numerals, §§ **91—107.**

4. Adverbs of Affirmation.

yes,	**ha, haye.**
certainly,	**wa allah, wa run, wa runtis.**
also,	**na** (particle).

5. Adverbs of Negation and Doubt.

no,	**maya, maï.**
not,	**an, ma** (particles either combined with pronouns or used before the verb).
perhaps, probably,	**malaha, sow, show.**

N.B.—**Sow** and **show** express some doubt. **Sow** is generally used when asking a question in doubt, and **show** is used in the answer.

Ex. **Sow sida ma aha?** is it not so?
Show wa sidas, perhaps it is so.
Sow sa'addu tobanki ma aha? is it not ten o'clock?
Show sa'addu wa tobanki, it is ten o'clock perhaps.

7. Adverbs of Comparison.

See also §§ **119—126.**

as ... as,	**sida ... u** (before the adjective or the verb).

not so ... as,	**sida ... u ma** (before the adjective or the verb).
more ... than,	**ka.**
most,	**ka wada, ugu wada.**

8. Adverbs of Interrogation.

when?	**gorma? hadma? kolma? marma?** (*lit.* what time?).
why?	**maha ... u? mu? wayo?**
how?	**side?**
how often?	**imisa gor,** or **imsa gor?**

9. Adverbs of Quality and Manner.

Adverbs of quality and manner may be formed:—

(i.) By the adjective **ād,** meaning 'well, nice, good, loud, strong,' and the particle **u** before the verb or the adjective; as,

Speak well, loudly, **ād u hadal.**
Make it strongly, **ād u adkai.**
Very good, **ād u wanaksan.**

N.B.—The adverb 'very' is generally expressed by **ād ... u.**

(ii.) By the verbal adjective **asluban,** 'well,' the noun **si,** 'mode, manner,' and the particle **u** before the verb.

Ex. Make it well, in a good manner, **si asluban u ḫabo.**
Fold my clothes well, **darkaigi si asluban u lablab.**

(iii.) By the *f.n.* **si,** 'mode, manner,' before an adjective, and the particle **u** before the verb; as,

Do it badly, **si ḥun u samai.**
Do it well, nicely, **si wanaksan u ḫabo.**
Speak politely, **si edibsan u hadal.**

(iv.) Other adverbs may be formed :—

(*a*) By means of the particle **u** after an adjective and before the verb ; as,

Go quickly, **daḥso u tag.**
Place it straight, **ḥumati u dig.**

(*b*) By nouns used as adverbs with the particle **u** before the verb.

Ex. Hold low, **hos u ḥabo.**
Whisper, do not speak loudly, **hos u hadal.**
Go before, **hor u so'o.**
Give back, **dib u si.**
Sit farther back, retire, **dib u jogso.**

Miscellaneous Adverbs.

well, completely,	**ḥaib.**
well, all right,	**haurarsan, haye, wa waḥsan.**
indeed,	**waiyai** or **weiyei.**
only,	**un.**
slowly,	**ayar, adyar, ḥun yar.**
absolutely, by all means, by no means,	**kolleh.**

CHAPTER IX.

PREPOSITIONS.

269. Words used merely as prepositions, as in English, French, &c., do not exist in Somali, but the relation in which persons or things stand with regard to other persons or things in the sentence is expressed :—

(i.) By a noun in the genitive or possessive case (see § 198). Nouns used in this way generally refer to time; to place also when no movement *from* or *to* is expressed.

The principal nouns used as prepositions are :—

for	above, on,	**dul**,—**sha**, *f.n.*, top, point, surface.
	before,	**hore**, **horai** or **hor**,—**ta**, *f.n.*, front, opposite.
	after, behind,	**dabo**,—**ada**, *f.n.*, back, hind part.
	down, below,	**daf**,—**ta**, *f.n.*, bottom; **hos**,—**ta**, *f.n.*, under part.
	beside, near,	**ges**,—**ta**, *f.n.*, side; **'ag**,—**ta**, *f.n.*, foot; **dow**, *a.*, adjacent.
	between,	**deḥ**,—**da**, *f.n.*, middle.
	for, on account of,	**awo**, **awada**, *f.n.*, sake, interest.
	inside,	**guda**,—**ha**, —**hi**, *m.n.*, interior, inside.
	outside,	**dibad**,–**da**, *f.n.*, back, outer *or* hind part; **duled**,—**ka**, *m.n.*, outside of a house.

Ex. It is on the table, **miska dushisa bu yal** (here 'on' expresses place).

In the afternoon he always eats before his house, **duḥurka dabaddisa isagu gor iyo galab aḥalkisa hortisa ku 'una** (here 'before' refers to place, and means 'in front of').

(ii.) By verbs which include the sense of the preposition; as,

Let us go to his house, **aḥalkisa an tagno.**
Ask the boy, **wilka weidi.**
Yes, give it to me, **ha, i dib** or **i si.**
Give me cloth for my camel, **darka aurkaigi i dafi.**
Change with me, **i dori.**

(iii.) By the prepositional or verbal particles **u**, to, for; **ku**, to, in, for, at, on, with; **ka**, against, from; **la**, with, along with.

N.B.—These particles, although in our Dictionary we style them prepositions, are nevertheless mere verbal particles; for they are generally inseparable from the verb. In negative sentences, however, they are sometimes separated from that part of speech; as,

I am not speaking to you, **adiga ku la ma hadlin**, or **ku la hadli mayo.**

(iv.) By the verbal particles **so, si, kala.** Verbs used with these particles are expressed in English either by verbs which imply a preposition, or by a verb and a preposition. The meanings of these particles are:—

So, used before a verb, expresses a movement towards the speaker (or 1st pers.).

This word is very often used with the prepositions **u, ku, la, ka.**

Si, used before a verb, implies a movement from the speaker to a place, or the continuity of the action expressed by the verb.

Kala, used before a verb, indicates division, separation.

270. The particles **so, si, kala**, as well as **u, ku, ka, la**, very often change the meaning of the verbs to which they are prefixed; therefore we give below a list of the principal verbs of which they more or less change the signification.

baḥ, *v.i.*, get out, go out, set out, leak, grow, spring up; **u** —, go to, go at him (for fighting); **so** —, come out (to me); **ka so** —, come out from; **u so** —, come for; **iss ka** —, get out, away.

ballan, *v.tr.*, fix (a time, a day); **la** —, promise, treat with; **ka** —, stipulate, state positively, exactly.

biḥi, *v.tr.*, give, set free, expend for, pay; **iss ka** —, give, pay; **so** —, stretch out for, give; **ka so** —, extract, get from, save.

bii, *v.tr.*, destroy, blot out, efface, disgrace; **ka** —, corrupt, spoil, by giving bad example.

da, *v.tr.*, leave, abandon; **iss ka** —, desist, leave; **si** —, let go (from me to a place); **so** —, let go (from a place to me).

da', *v.tr.*, fall, rob, plunder; **ku** —, fall in, on, plunge; **la** —, beat repeatedly.

dādi, *v.i.*, flow, leak, pour out; **ku** —, sow; **ka** —, spill, throw down, overthrow.

daḥ, *v.i.*, travel; **so** —, come to in travelling; **si** —, go to in travelling.

deg, *v.i.*, alight, descend, land, encamp, unload; **ku** —, adhere, stick to, catch hold of; **so** —, descend (towards me); **ka so** —, get down from.

deji, *v.tr.*, land, disembark; **so** —, go and land; **ku** —, apply (colours), lay to (one thing to another).

dereri, *v.tr.*, lengthen; **iss ku** —, lengthen (by adding to).

difo or **dufo**, *v.tr.*, jerk, pull, snatch, take by force; **ka** —, take by force from; **ku** —, fall on, knock, strike; **so** —, take from him to yourself.

dir, *v.tr.*, despatch, send; **u** —, send to; **i so** —, send to me.

so dowai, *v.c.*, cause to approach; **iss u** or **ku** —, put near each other.

dug, *v.tr.*, rub, shampoo; **iss ku** —, beat with.

durug, *v.i.*, move, remove; **u** —, go near to him; **ka** —, go away from; **so** —, come near, approach me; **si** —, go farther on, away from me.

'eli, *v.tr.*, give back, return a thing; **ka** —, defend, protect; **iss ka** —, return, restore a stolen thing; **so** —, bring back (as

an answer to a letter), restore, re-establish, call again; **u** —, bring back to him, answer; **kala** —, separate, set apart.

(**u**) **fur**, *v.tr.*, attest, certify; **ku** —, attest against.

gal, *v.i.*, enter, penetrate; **so** —, come in; **u so** —, enter for some purpose; **u** —, surrender.

garai, *v.tr.*, prove; **ku** —, prove against (refute the accusation).

go or **goi**, *v.tr.*, cut; **kala** —, cut into parts, ...

gur, *v.tr.*, pick up, take away; **so** —, bring here; **kala** —, select.

guluf, *v.tr.*, attack; **ka** —, get up and run away; **iss ka** —, defend yourself.

hadal, *v.i.*, speak; **la** —, answer, communicate, speak with.

horai, *v.i.*, go first; **u** —, be first; **ka** —, go before him.

ḥukum, *v.tr.*, administer, govern, judge, condemn, order, command; **la iss ka** —, forbidden.

ḥul, *v.tr.*, go round, through; **so** —, go through and come back; **si** —, go through, when I am off.

ḥabo, *v.tr.*, catch, hold, seize, keep; **ka** —, take from; **ku** —, take with; **kaga** —, begin; **la** —, aid, assist; **so** —, run after, go and catch.

ḥad, *v.tr.*, take, assume, bear, lift, raise; **ka** —, take from; **la** —, carry, raise with, help, assist; **laga** —, be deprived of; **so** —, fetch, bring.

ḥosol, *v.i.*, laugh, smile; **ku** —, mock at, ridicule.

ka', *v.i.*, awake, wake, get up; **u** —, go to, get up for; **sara** — and **so** —, get up.

ke'i, *v.tr.*, wake, awake; **ka ke'i**, wake them all.

kaḥai, *v.tr.*, lead, take to (a place, a person); **so** —, bring, take (towards me); **kala** —, separate, detach.

jid, *v.tr.*, draw, pull, row, put up *or* on; **so** —, pull (towards me); **si** —, pull from me to ....

jir, *v.tr.*, take care of, protect (cattle or sheep); **la** —, serve, attend to.
jog, *v.i.*, be, live, remain, stay, stop; **la** —, remain with; **ka** —, hesitate.
jogso, *v.i.*, halt, remain, wait; **ku** —, tread, tread upon, trample; **ku jogjogso**, shampoo with the feet on the back.
joji, *v.tr.*, detain, impede, interrupt, stop; **ku** —, strike, fix a handle.
mal, *v.tr.*, milk; **so** —, go to milk.
noḫo, *v.i.*, go back, happen, occur; **so** —, come back, return.
orod, *v.i.*, run; **so** —, come quick.
rid, *v.tr.*, pitch, throw, upset; **ku** —, throw in, aim at; **ka** —, conduce; **kaga** —, shoot.
shub, *v.tr.*, put in, spill, pour out, melt; **so** —, pour out towards me; **si** —, continue to pour out; **ku** —, put in, pour in.
tag, *v.i.*, go; **u** —, go to him; **si** —, go first, before (I will come after).
tāg, *v.tr.*, fix (a stake firm and straight); **iss** —, halt, stop; **ku** —, prop, shore up.
tali (with **ku**), *v.tr.*, arrange, settle, arbitrate; **la** —, arrange with him, suggest; **iss la** —, settle for yourself; **so** —, go and settle; **u** —, manage, educate; **u si** —, manage, settle for.
talab, *v.i.*, take a pace, a step; **ka** —, cross, pass through.
yeḋ, *v.i.*, call, cry after, cry aloud; **u** —, call for, invite; **ugu** —, name, call.

Nota i.—The particles **u, ku, ka, la,** &c., when used with other verbs, are generally expressed in English by one of the meanings given above (iii.).

Ex. Where do all those people come from? **hagge dadkas o ḋami ka yimi?**

Twenty-nine boys live at (*with*) the Fathers, **sagal iyo labatan wil Badrintū la joga.**

I can hop *to* the top, **'aradi wan ku bodi kara.**

Ex. The dog ran *to* the hut, **eïgi bulki bu u ordai.**
Turn *to* the right, **midigta u jeso.**

Nota ii.—The use of **ku** with the verb **hadal,** 'speak,' must be carefully noticed. There is nearly always something understood.

Ex. Do you speak English? **afka Ingriska ma ku hadasha?**
(*lit.* Do you speak in the English language?).
Yes, I speak English, **ha, afka Ingriska ban ku hadal**
(*lit.* Yes, I speak in the English language).
What are you speaking of? **maḥad ku** (for **ku u,** to him) **hadlaisa?**

Nota iii.—When the particles **ku** and **ka** are used with pronouns or with other prepositionals, the letter **k** is changed into **g**; and in this case **ku** and **ka** are generally placed last, as **ugu,** to him; **uga,** from him; **naga,** from us; **nogu,** to us; **kugu,** to you.

Ex. Tell me, him, us all well, completely, **ḥaïb igu, ugu, nogu sheg.**
He will tell you nicely, plainly, **isagu ḥaïbu kugu shegi.**

Nota iv.—The compound particle **ku-la,** 'with you,' must not be confounded with **laga** or **lagu,** which is the passive particle **la** joined to **ku** or **ka.**

CHAPTER X.

CONJUNCTIONS.

271. The principal conjunctions are :—

also,	**na** (affix).
and,	**iyo, o, e.**
as,	**sida, sidi** (for the past).

because,	**haddeh.**
but,	**lakin, se** (affix).
either,	**ama.**
either . . . or not,	**hadi . . . iyo hadikaleh.**
else,	**ama, hadikalehse.**
except,	**mahae, mahe.**
if,	**hadi, bal in.**
nevertheless,	**ha ahato, ha ahataie.**
now,	**haddeh, haddaba.**
otherwise,	**hadikaleh.**
or,	**ama, amase, mise, mase.**
since,	**halkiyo gorti.**
than,	**ka.**
that,	**an, in, bal an, ha.**
therefore,	**haddaba.**
then,	**haddai.**
till,	**tan iyo gortan, had iyo intan, ila, ilama.**

Remarks on Conjunctions.

272. The conjunction **iyo,** 'and,' is used to join one word to another, as **berri iyo sādambe,** to-morrow and the day after to-morrow.

The conjunctions **o** and **e** are employed to join sentences and parts of sentences, as **abbahá iyo hoyadá ba yimadai o na la fadistai,** your father and your mother came and remained with us.

N.B.—The conjunction **e** is very seldom used.

The conjunctions **se,** 'but,' and **na,** 'also,' are always used as affixes, and never at the commencement of a sentence, as **adigase,** but thou; **dabadedna,** afterwards also.

273. The conjunctions **o** and **e** are of very frequent occurrence in Somali conversation and narrations. These are made up of a series of short sentences, interspersed either with ejaculations by which the hearer seems to tell the speaker that he has understood what he has just been saying (see Interjections), or with the conjunctions **o** or **e**, which are pronounced with some emphasis and about half as loud again as the rest of the discourse, after each verb. By this repetition of conjunctions the speaker seems to say to his hearers (who in this case say nothing), "Continue to listen; I have not as yet finished speaking"; for after each conjunction he stops a little while before continuing.

Examples.

Last week I went to Aden, and	**Todobadki hore Adan yan tagai, o** (or **e**)
there I rode a bad horse, and	**halká faras ḥun ba yan so fulai, o** (or **e**)
I fell down, and	**wan ka da'ai, o** (or **e**)
I broke my leg, and	**lugtaidi iga jabtai, o** (or **e**)
afterwards people took me to the hospital, and	**dabadedna ragi hospitalka i so gaḋai, o** (or **e**)
I remained there for two months.	**laba bilod hospitalka ban jogai.**

Hearer: **kow**, or **kow ḋeh**, or **haye**, or **waiyai.**

Nota i.—Care must be taken not to confound the sounds of these conjunctions with those of the endings of the verb.

Nota ii.—How these conjunctions are joined to the verb can be learnt only by practice, and especially how they are pronounced; for example, **fulai o** (or **e**) is pronounced nearly as if it were in English **fooleithoh** (or **fooleitheh**).

CHAPTER XI.

INTERJECTIONS.

274. The principal interjections are :—

'ar! 'ar!	used either to induce excitement and curiosity, or as a provocation to fight, as **'ar! 'ar! i dil!** you cannot beat me.
ayo!	what!
aiya!	used instead of **war ya!** 'hallo man!' in speaking to parents or respectfully to other persons.
iss ka eg!	attention! behold! hark! hist! lo!
dega!	see! used to express sudden astonishment.
ha!	sigh when feeling pain.
haye!	yes! all right!
haurarsan!	well! all right!
na! na hoi! or **na ya hoi!**	oh! hallo woman, girl! used in calling women.
war!	oh! hallo man, boy! **war ya! war hoi! war ya hoi kalai!** (sing.), come man, boy! **waryayahein kalaiya!** (plur.), come ye men, boys!
ow and **yow!**	particles affixed to proper nouns, when calling. **Abbahaiyow kalai!** O you my father, come! **Husseinow!** O thou Hoossein.
waiyai or **weiyei!**	indeed!

275. The words **kow**, 'one'; **kow ḋeh**, 'one say'; **waiyai** or **weiyei**, 'indeed'; **haye!** 'well!' are frequently used in Somali conversation, which, as we have already said, is interspersed with ejaculations by which the hearer seems to tell the speaker that he has understood.

The example we gave on p. 218, can also be rendered as follows:—

Last week I went to Aden,	*Speaker:* **Todobadka hore Adan yan tagai** *Hearer:* **kow** or **kow ḋeh** or **weiyei**
and there I rode a bad horse,	*Speaker:* **o halká faras ḥun ban si fulai** *Hearer:* **weiyei!** ...
and I fell down,	*Speaker:* **o wan ka da'ai** *Hearer:* **weiyei!** ...
and I broke my leg,	*Speaker:* **o lugtaidi iga jabtai** *Hearer:* **weiyei!** ...
and afterwards people took me to the hospital,	*Speaker:* **o dabadedna ragi hospitalka i so gaḋai** *Hearer:* **weiyei!**
and I remained there for two months.	*Speaker:* **o laba bilod hospitalka ban jogai.** *Hearer:* **kow** or **kow ḋeh** or **weiyei.**

MANUAL OF SENTENCES.

In the previous chapters, for each part of speech, we have grouped together as much as possible the simple rules of Accidence and the rules of Syntax, illustrating them with examples. And we think that, instead of any further theoretical explanations, as to the formation of simple, compound and complex sentences, it would be more profitable to Students to give here a series of sentences arranged as follows: (1) Commands or Orders; (2) Questions and Answers; (3) Conversational Sentences; and (4) Miscellaneous Phrases.

N.B.—The three first have been partly translated from Rogers' "English-Hindustani Manual of Conversation," and the fourth from Howard's "Second Reading Book," which we translated for our school-boys.

1. ORDERS.

Come here,	**kalai halká** (s.), **kalaiya halká** (pl.); or **halkan kalai** (s.), **halkan kalaiya** (pl.).
Come near,	**so ḍowow, so durug** (s.), **so ḍowada, so durka** (pl.).
Come in (invitation to enter),	**kalai gudaha, gudaha so gal, hor u so'o.**
Come back,	**so noḥo** (s.), **so noḥda** (pl.).

Go away, get away from me,	**tag, iss ka tag, iss ka taga** (pl.), **iss ka baḥ, iga tag.**
Go home,	**aḥalki tag** or **taga** (pl.), **orod aḥalki tag, orda aḥalki taga** (pl.).
Go down,	**hosta tag** or **taga** (pl.).
Come down,	**so deg** or **dega** (pl.), **hosta kalai** or **kalaiya** (pl.).
Go up,	**dusha tag** or **taga** (pl.), **dusha u baḥ** or **baḥa, gudka tag** or **taga** (pl.).
Come up,	**dusha u so baḥ** or **baḥa** (pl.).
Get down from there,	**ka so deg meshas,** or **meshá ka so dega** (pl.).
Get out from the house,	**aḥalka ka baḥ.**
Go along with,	**la ra'** or **la ra'a** (pl.).
Get aside, stand by,	**ges u jogso** or **jogsada** (pl.).
Go backwards, shrink,	**dib u so'o, dib u durug, dib u jogso.**
Go by that way,	**halka mar.**
Go near,	**u durug, u ḍowow.**
Go forwards,	**hor u so'o** or **so'da** (pl.).
Go on,	**wad, ugu wad, tag.**
Get up,	**war! ka'** or **ka'a** or **ka'ka'a, sara ka', sara jogso** or **jogsada** (pl.).
Get upon the table,	**miska ku jogso.**
Get together,	**iss u kalaiya.**
Be silent,	**amus** or **amusa** (pl.).
Be silent for one hour,	**sa'ad ḍan amusnaw** or **amusnada** (pl.).
Be careful,	**iss ka eg** or **ega** (pl.), **amin ahaw** or **ahada** (pl.).
Be honest,	**amin ahaw** or **ahada** (pl.).
Do not forget,	**ha ilawin, ha ilowbin** or **ilawina** or **ilowbina** (pl.).

Make haste, be quick,	**daḳso, daḳsada** (pl.).
Fetch that bottle,	**ḳaruraddas la kalai** or **orod la kalai.**
Give it to me,	**war! i si, war! i dib.**
Leave it alone, leave him,	**war! iss ka da, war! iss kaga kalai.**
Open the door, the doors,	**war! albabka fur, albabyada fura** or **furfura.**
Shut the door, the doors,	**albabka ḥid, albabyada ḥidḥida.**
Open the door (entrance of Somali hut),	**daḥha lal.**
Shut the door (entrance of Somali hut),	**daḥha so dā** or **so rida.**
Stand, be standing,	**sara jog, sara jogso.**
Stand still, do not move,	**jog weliba, ha daḳdaḳaḳin, si jog.**
Do not make a noise,	**ha ḳailin** or **ha ḳailinina** (pl.), or **war! ḳailada naga da** or **daya.**
Do not go there (pointing out the place),	**halko ha tegin** or **ha tegina** (pl.).
Sit down,	**faïdi, faïdiso** or **faïdista.**
Kneel down,	**jilba jogso** or **jogsada** (pl.).
Remain kneeling down,	**jilba joga.**
Bow your head,	**fororso, fororsada.**
Have patience, be patient,	**samir** or **samra** (pl.), **kadso, dulḳado.**
Wait; wait a moment for me,	**sug** or **suga** (pl.); **halka abbar i jog.**
Do as I say,	**sidan ku iïdi fal, sidan kugu iïdi fal, sidan ku lehahai fal** or **yel.**
Come back (to a person sent on an errand),	**iss kaga kalai, iss kaga so noḳo.**
Leave me in peace, let me be quiet,	**iss ka i da** or **daya** (pl.).
Come back afterwards,	**hadowto i so noḳo.**

Light the lamp (*or* the candle),	**siradka sirad, siradka shid, siradka ku ḫabo (shama'ha sirad ...).**
Blow out, put out the lamp (*or* the candle),	**siradka afuf, baḫti** or **seḥi (shama'ha afuf ...).**
Light the fire (at 5 o'clock),	**dabka shid (shanta sa'adod).**
Turn to the right,	**midigta u jeso** or **leḥo.**
Turn to the left,	**bideḥda u jeso.**
Call my servant,	**mididinkaigi u yeïd.**
Ask him; ask Hassan,	**weidi; Hassan weidi.**
Do not bother me,	**ha i dalin.**
Take this letter to the Governor,	**warḫaddas ḫad o Serkalka gei.**
Bring an answer,	**jawab ka so ḫad, jawab ka la kalai.**
Bring the answer,	**jawabta ka ken.**
Mind your own business,	**war! haushada ḫabso o iga tag.**
Bring some water,	**waḥhoga biyah la kalai.**
Bring some drinking water,	**biyo la 'abo la kalai,** or **biyo an 'abo i ken.**
Bring some water for washing my hands,	**biyo an ku farḥasho i ken** or **la kalai,** or **biyo an sa'abada ku maïdo i ken.**
Listen to me, obey,	**i ïdegaiso, i maḫal, i yel.**
Speak loud,	**ād u hadal.**
Do not chatter so much,	**hadalka badan iss ka da.**
Do not tell lies,	**bein ha shegin.**
Do not speak so fast,	**daḫso ha u hadlin** or **hadalka ha ḫudḫudin.**
Say it again, repeat,	**mar kaleh ïdeh** or **ïdaha** (pl.).
Give him less money,	**la'agta ka ïdin.**
Give me more,	**i kordi.**
Give me the same (as those),	**kuas o kaleh i si.**

Pick up the whole,	**ɗamanti so gura.**
Catch the whole,	**ɗamantod ḫabo.**
Say all (the whole),	**gidigi** or **ɗamanti ɗaha.**
Let us all go, *or* we must all go,	**gidigen an wada baḫno.**

---

2. QUESTIONS AND ANSWERS.

Who are you? (of what tribe?)	**aya tahai? tolma tahai?**
Who is that man? (of what tribe?)	**ninkasi wa ayo? ninkasi wa kuma? ninkani yu yahai?**
He is a boy of Dulbanteh,	**wa wil Dulbaantehah.**
Who is that woman? (of what tribe?)	**nagtasi wa ayo? nagtani wa tuma? nagtani yai tahai?**
She is the Governor's wife,	**wa afadi** or **úridi Serkalka.**
Who are these boys? (of what tribe?)	**wilashatani wa ayo?** or **wa kuama? wilashatani yai yihin?**
They are my brother's sons,	**wa wilashi walalkai,** or **walalkai arurtisi weiyei.**
They are the boys of the Fathers,	**wa inamadi Badriga?**
Who are these girls? (of what tribe?)	**gabɗahasi wa ayo?** or **gabɗahasi wa kuama? gabɗahasi yai yihin?**
Whose camels are these? *or* to what family do they belong?	**aurtasi wa aur ma?** or **aurtasi wa rer ma? aurtasi wa ayo?**
These camels are of such ...	**aurtasi wa rer hebel.**
Whose house is this?	**aḫalkan ya leh? aḫalkani wa aḫal ma?**

It is the house of an Indian merchant,	**nin Hindi o baya mushtariah ya aḥalka leh** or **aḥalkis weiyan.**
Whose children are these?	**arurtan** or **inamadan ya leh? arurtani wa arur ma?**
The children of Mahomed,	**wa arurta** or **arurti Mohamed.**
Whose sheep are these?	**adiyahakan ya leh?**
The sheep of Fara,	**wa adiyihi** or **adiyaha Fara.**
Whose daughter is she?	**tani yai gabaḋis tahai?** or **gabaḋḋani yai ḋalai?**
She is the daughter of a blacksmith,	**wa tumal gabaḋḋi** or **gabaḋḋis,** or **wa gabaḋḋa tumalka** or **wa gabaḋ tumal.**
She is the daughter of a European,	**wa gabaḋ Frenji,** or **gabaḋḋa nin Frenji ba ḋalai.**
Where is my, thy, his, her father?	**abbahai, abbaha, abbihi, abbahed me?** or **hagge jira?**
He is in the jungle with an Englishman,	**miyi bu jira, isaga iyo nin ingrisah,** or **isagi iyo nin ingrisah miyi wada ḥabtai,** or **nin ingrisah yu miyi u ra'ai,** or **nin ingrisah yu miyi la jira.**
Where are your father's horses?	**fardihi abbaha ma ye?**
He sold them all,	**damantod** or **kulligod ibi** or **ibiyai** or **isagu fardihisi kulligod wada ibsai** or **ibshai.**
Where are my brother's children's houses?	**walalkai wilashisi aḥaladodi ma ye?**
They are at Aden,	**Adan bai jiran** or **bai yalin.**
Where is my mother?	**hoyadai me dai?**
Last week she died in the jungle,	**todobadki hore yai miyi ku ḋintai.**

Where is your sister?	**wilashadi me dai?**
Where are our mothers?	**hoyoinken ma yai?**
Is this your horse?	**kan, ma faraskagi ba?**
Yes, I bought it last year,	**ha sannaddi hore** or **kal hore yan ibsadai.**
Is this my father's house?	**kani abbahai aḥalkisi ma yahai?**
No, it is farther on, in the next street,	**maya, ka fog, surinka hore.**
Is this my sister's camel?	**kan ma geli** or **aurki walashai ba?**
Yes, she led it from the country to Berberah,	**ha miyi yai** or **bai ka so kaḥaisai o Berberi kentai.**
How many men are there?	**halkó nimanku imisai ku yihin?** or **nimanku imisai yihin?** or **niman imisa halko joga?** or **imisa nin yai yihin?**
We shall find about thirty-five,	**malaha shan iyo sodon nin bainu ka heli,** or **malaha bainu ka heli shan iyo sodon nin.**
How many men will be there to-morrow?	**berrito imisa nin ya halkas jogi** or **ahan dona?** or **berrito imisa nin ba iman dona?**
There will be two hundred,	**laba boḥol ya ahan** or **iman dona.**
How are the horses?	**farduhu wa side?** or **farduhu sidai yihin?**
They are all well;	**wa wada bed ḥaban,** or **wa iss ka dan yihin.**
Where is your brother?	**me walalká** or **walalká me?**
He died last week,	**todobadki horu** (for **hore yu**) **dintai,** or **todobadki doweid yu dintai.**
Where is this man's mother?	**ninkan hoyadi me dai?** or **haggai jirtai?**

She is living at Bulahar,	**Bulahar bai faḍida** or **jogta** or **jirta.**
Where were you yesterday?	**haggad shalai ḳabatai** or **u ka'dai?** or **jirtai** or **tagtai?**
I was taking a walk on the sea-shore,	**ḥebtan tamashlainayai.**
Whose son are you?	**ina ayad tahai?**
I am the son of Jama Abdi,	**ina Jamma Abdi ban ahai.**
Whose horses are these?	**fardahan** or **fardahakan ya leh?**
They belong to the Sultan of Maït,	**Suldanka Maït ba leh.**
How many houses are there?	**imisa aḳal ba halkas ah?**
I do not know, it is only a small village,	**war! u ma hayo, wa jesas iyo waḥ hoga.**
What sort of boat is this?	**seḥimadda midabkedu wa 'ain ke?**
It is a large boat for goods,	**wa seḥimad wein o ḥolo lagu guro.**
Where will these children be to-morrow?	**berri arurtani** or **arurtatani haggai jogi donan?**
They will be at school,	**ma'lamaddai jogi donan.**
When will you be at home?	**gormad aḳalkaga jogi?** or **hadman aḳalki ka heli dona?**
This evening at 6 o'clock,	**galabta leḥda sa'adod.**
Was your father at home yesterday?	**shalai abbahá aḳalki ma jogai?**
No, he was on board for shipping his goods,	**maya, markabku alabadisi** or **holihisi ku gurayai** or **ku guranayai.**
Will your brother be at home to-morrow?	**walalká berrito aḳalka ma jogi dona?** or **walalká berri aḳalka ma jogi?**
Yes, in the morning before noon,	**ha, subaḥdi, lab iyo tobanka ka horta.**
Were my two oxen in the boat yesterday?	**shalai seḥimadda labadaidi dibi ma ku jirtai?** or **ma ku jiren?**

Yes, they arrived just at 5 o'clock, before the sailing,	**ha, shanti sa'adod bai yimaden dofninki ka horta.**
Are his four daughters at home?	**afarrtisi gabdod ma aḥalki bai jiran?**
No, they have gone to take a bath in the sea,	**maya, waḥai u tegen, inai badda ku so maïdtan.**
What animals are these?	**bahaladatani wa 'aïn ma?** or **bahaladatani wa 'aïnke?**
There are eight male and female ostriches, a lion, two small leopards, five lynxes, three jackals, ten hedge-hogs, a porcupine, six gazelles, four oryxes, seven earth squirrels, and nine sand antelopes,	**sided gorayo lab iyo dadig ba ah, mid libaḥ, iyo laba shabel yaryar, iyo shan gududonni, iyo sadeḥ dulmadow, iyo toban ḥedigod, iyo mid 'anaḥub, iyo leḥ dero, iyo afarr b'e'id** or **b'i'id, iyo todoba daba galla, iyo sagal sakaro.**
Is that animal a horse or a cow?	**waḥhasi ma sa'ba masse wa faras?**
Do you not see that it is a cow?	**miadan arkain sa'?**
What do you call that?	**maḥa gedka ku shegtan? maḥa waḥha tidahdan? maḥa gedkan tiḥanin?**
What is the name of that?	**bahalka** or **bahasha maga'hisu wa mahai?**
Why did they not go yesterday?	**mahai shalai u tegi wahyen?**
Rain frightened them,	**roba laga baḥai** or **roba raggi ka 'absodai.**
Where do you come from?	**haggad ka timi?** or **hagge bad ka timi?**

I come from Aden,	**Adan ban ka imi.**
Where do you (plur.) come from?	**hagge ka timaden?**
We come from the jungle,	**miyi bannu ka nimi.**
What is your business here?	**maḥad halka ḥabanaisa?** or **haushada halka wa maḥai?**
I am a servant of the Governor,	**mididinku Serkalka sarai yan ahai.**
With whom do you live?	**yad la jogta?**
I work for Mr. X.,	**saḥeb** or **ḥawaja X. yan la shaḥaiya.**
What do you want?	**maḥad donaisa?**
I wish to catch a man who has robbed me of a loin-cloth,	**inan ḥabto nin mahawis iga ḥadai yan donaya.**
Do you understand?	**ma garanaisa?**
What do you understand?	**maḥad garanaisa?**
I understand a little,	**waḥ hoga ban garanaya.**
When will the ship sail?	**gorma markabka biḥi** or **dofi** or **tegi?**
She will sail at four o'clock,	**manta afarrta sa'adod yu dofaya, baḥaya, tagaya.**
What are you doing there?	**maḥad halka ka samainaisa?** or **halka maḥad ka falaisa?**
Nothing. I take care of my small brother,	**waḥba. Walalkaiga yar ban egaya** or **ban la jiraya.**
Will you come with me?	**ma i ra'i** or **ra'aisa?**
Will you remain with me?	**ma i la jogaisa?** or **jogi?**
Yes. No.	**Ha. Maya.**
How much will you charge me for carrying my luggage?	**alabadaida imisad igu ḥadi?** or **alabadaida gurideda imisad la'ag iga ḥadan?**
Give me half a rupee,	**rubiad badked i si.**

What is that?	**waḥhasi wa maḥai?** or **wa maḥai waḥhasi?**
Yesterday Mr. N. told me to give you three annas,	**Mr. N. ya igu yidi shalaito, sadeḥ gambo biḥi.**
Is there plenty of fish?	**ḥalkasi ma kalun badantahai?**
No, we cannot catch any,	**maya, midna ḫaban kari waihnai.**
Yes, the harbour is full of fish at this monsoon (S.W.),	**ha, bad ḥidankan, dekedda kalun ba ka buḥa.**
Who are you?	(sing.) **kuma** or **kumad tahai?** or **aya tahai?** (plur.) **kumaidin** or **kuma tihin?** or **aya tihin?**
I am one of the Somali chiefs,	**garadka Somalida yan ahai** or **Somalida garadkodan ahai.**
We are the Somali chiefs,	**Somalida garadadoda yannu nahai.**
Who is that?	**wa kuma kasi?** or **wa kuma ninkasi?**
It is the son of my sister (my nephew),	**wa wilki walashai.**
What is your name?	**maga'ha?** or **maga'hagu wa maḥai?**
My name is Abdi,	**maga'haigu wa Abdi.**
Where have you been?	**hagge jirtai?**
I have been working in the garden of the Government,	**Serkalka bustankisi yan ka shaḫainayai.**
Why have you come here?	**maḥad halkan u timid?**
I wish to learn English,	**afka Ingriska inan barto yan donaya.**
Where are you going?	**melmad ku so'ota?** or **ḫabanaisa?** or **melmad gadi?** or **ka'aisa?**
I go to the jungle for three months,	**miyi ban ḫabanaya sadeḥ bilod** or **sadeḥ bilod ban miyi jiraya.**
Where is my servant?	**hagge mididinkaigi jira?**
Is he not in the house?	**sow aḫalka ma joga?**

He has gone to the bazaar and will come back soon.	**suḫhu ḫabtai o iminku so noḫon** or **suḫhu tagai o iminku so noḫon.**
Who is that man?	**ninkasi wa ayo?**
He is a merchant of Bombay,	**wa nin denḫadah o Bombay joga.**
Do you know him?	**(isaga) ma taḫan?**
Yesterday I spoke with him for the first time,	**shalai ban weli la hadlai,** or **weligai la ma hadlin shalai ka horow** or **shalai ka hortow.**
How many men are there?	**imisa halkas joga?**
There are one hundred and fifty, and they will attack us to-night,	**waḫai yihin boḫol iyo konton o 'awai ina la dagalami.**
Is the master at home?	**saḫebki aḫalki miu jira?**
Yes, come in,	**gudaha kalai** or **aḫalka so gal.**
Who is that European?	**ninkas 'adi wa kuma?** or **wa ayo?**
He is an English officer,	**wa serkal Ingrisah.**
What is the good of that? *or* what is the use of that?	**gedkasi muḫu tari?** or **maḫa lagu fala?** or **maḫa ku falan?**
It is a medicine against fever,	**wa dawo daḫanta la 'aba,** or **wa dawo daḫanta yaraiso.**
Why do you do so?	**maḫad sidas u falaisa?**
Because I think it is best,	**waḫan moda in waḫhasi ugu wanaksanyahai** or **inai ka wada wanaksantahai.**
What is the matter?	**wa maḫai eddu?** or **eddu wa maḫai?**
That man has robbed me of 3 rupees,	**ninkasi sadeḫ rubiadod yu iga ḫadai.**
Where did you hear this news?	**haggad ka so maḫashai warkas?** or **warkas haggad ka so maḫashai?**
They say so in the jungle,	**sidasa miyi laga laha.**

A Somali coming from Ogaden told me so yesterday. (I heard him say.)	**mid Somalied o shalaito Ogaden ka yimi, ban so maḷlai.**
How is this?	**kani wa side? wa side?**
I was sleeping when that man came into my tent and stole my goods,	**gorti ninkasi ḳoiskaiga so galai o alabadi iga gurtai ban ḥurdai.**
What is your advice?	**wanadadu wa maḥai?**
What are you thinking of?	**maḥa ku talaha?**
What is your intention?	**maḥad dama'tai?**
I think it is best for us to make peace with that tribe,	**waḥa i la tahai, waḥha ino wanaksan inaka o tolkas la heshina.**
I wish to leave that country and go to France,	**waḥan donaya inan magaladatan ka dofo (tago) o Franse ḳabto.**
I have no other intention than to devote my life to the good of the Somali people,	**waḥ kaleh dami'i mayo e waḥan dama'i inan rubadkaiga Somalida u beḥiyo.**
Can you tell me where Abdi lives?	**ma i shegi karaisa mesha Abdi ku jira?**
No, perhaps he is at Aden now,	**maya, malaha Adan bu jiri** or **faḍiya.**
What are you looking for?	**maḥad donaisa?**
I am looking for my hat, cane and book,	**waḥan donaya kufiadaidi iyo ushaidi iyo kitabkaigi.**
Are you coming?	**ma i ra'aisa?**
No, I remain at home to finish my work,	**maya, aḳalkan ku hadaya inan shuḳulkaiga ḍamaiyo,** or **aḳalkan jogi o shuḳulkaigan ḳabsan.**

Yes, but wait a moment,	**ha, e abbar jog.**
Can you speak English?	**afka Ingriska ma taḫan** or **ma ku hadasha?** or **ma ku hadli karta?**
Speak Somali well,	**Somalida si fi'an ugu hadal.**
Do you understand now?	**aminka ma ku da'dai?** or **ma garanaisa?**
I do not understand,	**garan mayo,** or **i ma da'sana.**
What do you say?	**maḥad lehdahai?**
What did you say?	**maḥad tidi?**
What are you speaking of?	**maḥad ku hadlaisa?**
I say that you must do your work,	**waḫan ku lehahai shuḫulkaga ḫabso.**
What do you ask?	**maḥad weidinaisa?**
What are you asking of him?	**maḥad u weidisanaisa?**
I beg for alms, because I am hungry,	**gaja i haisa o sadaḫad ban weidisanaya,** or **wan gajonaya o sadaḫan ka bariyaya.**
I want to speak to you,	**waḫan donaya inan ku la hadlo,** or **inan ku la hadlo yan donaya.**
Why?	**wayo?**
I will tell you secretly,	**hadal ḫarson ban ku shegi,** or **wan ku la faḫi.**
I am not speaking to you,	**ku la hadli mayo,** or **adiga ku la ma hadlin.**
Why did you speak so yesterday?	**maḥad shalai sidas ugu hadashai?**
I said nothing,	**waḫba ma an o ɗan.**
What news is there to-day?	**maḫa manta halka war joga** or **jira?**
There is no news,	**war ma jiro** or **ma jogo.**
What you say is all true,	**waḫad lehdahai o ɗami wa wada run.**

3. CONVERSATIONAL SENTENCES.

Master and Servant.

I want a good servant,	**ḥadam** or **mididin** or **sebiyan wanaksan ban donaya.**
What wages will you take?	**maḥad mushaharo ka digan?** or **imisad mushaharo ḥadan?** or **maḥad mushaharo ḥadan?**
I wish to have 18 rupees a month,	**sided iyo toban rubod ban ku ḥabanaya bishi ba,** or **waḥan donaya inad bishi sided iyo toban rubiadod i sisa.**
I will give you 10 rupees a month,	**toban rubiyadod yan bishi ku sin.**
I do not accept,	**yeli mayo.**
Very good, sir, I agree,	**ajja** or **taïb, sab, wan oggolahai.**
I will do whatever you order,	**waḥad i dirta ba wan fali.**
Do you see that tall and strong man?	**ninkas der e ḥogga weinleh ma aragta?**
I have engaged him as my servant,	**mididinkaigi yan ka digtai.**
Of what use are you as a servant?	**hadad ḥadam tahai maḥan ka diga?**
I could be a coachman or a cook,	**wa ahan kara gaḍiwaleh amasse sor karis.**
Why did you not come earlier?	**maḥad daḥso u iman weidai?** or **maḥad inta uga so daḥsan** or **horain weidai?**
If you do not come immediately when I call you, I will dismiss you,	**gortan ku yeḍo hadi anad markiba imanin, wan ku eriyi.**

Please pardon me, sir,	**i samaḥ, saheb, sab.**
What wages do you get?	**maḥad mushaharo hesha?** or **ḥadata?** or **lugu siya?**
15 rupees a month, with lodging and water,	**shan iyo toban rubiadod iyo biyo, iyo aḥal yan bishi ḥata.**
What countryman are you?	**magaladadu wa hagge?**
I am a Somali,	**nin Somalied ban ahai.**
How far off is your native country?	**meshad ku dalatai imisai fogtahai?** or **imisai jirtai?**
It is very far, about 30 days journey,	**wa mel fog, o malaha sodon 'asho lo so'oda.**
Has the newspaper come to-day?	**warki manta ma yimi?**
I do not know, sir,	**war u ma hayo, sab.**
Has the washerman come to-day?	**dhobigi** or **dar ḥasalki manta ma yimi?**
Not yet,	**maya weli.**
When will he come?	**gormu iman?**
Tell him to come at once,	**u sheg daḥso u yimadai.**
Has the cook yet returned from the market?	**sor kariski** or **deriyo kariski suḥhi weli ma ka so noḥdai?**
Yes, he is in the garden, outside,	**ha, bustanka, dibadda ku jira.**
Let me know when he comes,	**an ogado gortu imanayo,** or **i ogaisi so noḥodkisi.**
Have my things (luggage) come yet?	**alabadaidi weli ma timi** or **ma timi weli?**
They promised to send them to-day,	**waḥai ku ballamen inai manta kenan.**
When they come, send them to me,	**gortai yimadan, i so dir.**

Open the box and empty it,	**sanduḫha fur o maḋi.**
Have you lit the candles?	**shama'yadi ma ku ḫabatai** or **ma siradai?**
There is none,	**midina ma yal.**
Bring those things with you,	**alabadas so ḫad.**
Where are all the servants gone?	**ḫadaminti** or **miḋidinadi haggai wada ḫabten?**
They have all gone home, sir,	**sab, wada hoidai** or **wa wada hoiden** or **aḫaladi bai ḫabten kulligod.**
Call the porters,	**ḥammalada u yeḋ.**
All the porters are here, sir,	**ḥammaladi halkai wada jogan, saheb.**
Put all the things in the carriage,	**alabada o ḋan gaḋiga ku gur.**
Everything is ready, sir,	**saheb, o ḋan** or **kulli wa diyar** or **wa wanajiyan.**
That will do, you may go now,	**haurarsan!** or **wa wanaksanyahai, iminka iss ka tag.**

Eating and Drinking.

Get breakfast ready,	**afuradi** or **ḫuradi ino diyar garai** or **sorta ino samai** or **sorta ḋamai.**
Make the tea,	**sha'ha samai.**
I have made the tea, sir,	**anigu sha'hi samaiyai, saheb.**
Toast some bread,	**waḥ ḥoga kibisah dub** or **kibis i dub.**
Boil some eggs,	**waḥ ḥoga ugaḥanah ino kari.**
The eggs are not fresh,	**ugaḥantatani ma 'usba.**
Does the water boil?	**biyihi ma karayan?**
Bring a cup and saucer,	**fujan iyo se'ni yar i ken.**
Give me a cup of coffee,	**fujan ḫahwaah i si** or **i shub.**

Bring me some cream and milk,	**waḥ ḥoga labenah iyo waḥ ḥoga ‘anaah i ken.**
Some preserves and butter are required,	**wainu donaina waḥ ḥoga kabisah iyo bur‘adka.**
Bring a clean spoon and fork,	**fandal iyo muda‘ safaisan i ken.**
This sugar is full of sand,	**sunkortatan amud ba ka buḥda.**
Order the dinner,	**sorta ‘id ino ku dir.**
Lay the table,	**miska dig.**
What is there for dinner?	**maḥad sor haisa?**
What food do you eat?	**sor maḥa ‘untan?**
What will you drink, sir?	**maḥad ‘abi, saheb?** or **sab?**
Put the water on the table,	**biyaha miska sar.**
Give me some wine,	**waḥ ḥoga nabidkaah i si.**
Who has drunk all the wine?	**ḥamrigi ya wada ‘abai?**
When will dinner be ready?	**gorma sorta ḍaman?** or **bislan?**
I am hungry and thirsty,	**gajo iyo ḥarad ba wa i hayan.**
Cook some meat,	**waḥ ḥoga hilibah kari.**
Bring me some bread,	**waḥ ḥoga kibisah i ken** or **la kalai.**
The bread is all eaten, sir,	**kibisti la wada ‘un, sab.**
Bring a clean plate,	**se‘ni safaisan la kalai.**
Bring a knife and fork,	**mindi iyo muda‘ i** (me), **no** (us), **ken iyaga u gei** (to them give).
This meat is not well cooked,	**hilibkas ād u ma bislanyahai.**
I have done eating,	**‘unai** or **o ḥalasai.**
Take away the dinner things,	**alabada sorta lugu ‘uno gur.**

WALKING.

I will go out for a walk,	**dibadan u biḥi inan so so'odo,** or **dibadan .tegi inan tamashlaiyo,** or **dibadan u tamashlai tegi.**
Why do you go out on foot?	**maḥad lugaha ugu so'onaisa?**
I am fond of walking,	**so'od wa** or **ban ja'lahai.**
We walked about the city,	**magaladi** or **magalada bainu ku so waregnai.**
Are you tired?	**ma dashai?** or **ma dashantahai?**
He walked with the aid of a stick,	**ul bu ku tukuba.**
You must go with me,	**i ra'a** or **i so ra'a** or **inad i so ra'da bad lehdahai.**
You need not go there,	**inad halko tagtid doni maisid.**
I will come immediately,	**iminkan so noḫon,** or **markiba ban so noḫon.**

VISITING.

See who is there,	**eg! kan halko joga.**
Who is there?	**ya halko joga?**
I am happy to see you,	**inan ku arko, ban ja'lahai.**
Take a chair and sit down,	**kursi ḫado so faḍiso.**
Give the gentleman a chair,	**sahebka** or **ḫawajaha kursi so si** or **u dig.**
It is a long time since I saw you,	**wa buran ba iss ugu ken dambaisai.**
How are you?	**e iss ka warran?**
I thought you would come to-day,	**waḫan modayai inad manta iman donto.**

I hope to see you again soon,	**inan daḫso ku arko yan sugaya.**
When will you return?	**gormad so noḫon?**
I shall come back by the next ship,	**markabka damban so ra'i.**

Weather.

This is fine weather,	**dabashatani wa wanaksantahai.**
The sky is very clear,	**'irku wa dalalaya.**
It is very hot,	**wa kulul** or **kulail,** or **wa kulushahai.**
It is the summer season,	**wa ḥaga.**
It is a fine day to-day,	**manta wa malin baḥsan** or **ḫuroḥ badan.**
How dark it is!	**gudḥur weina!**
It will rain to-day,	**manta rob ba dii** or **roba dii.**
It lightens very much now,	**iminka 'irku ād bu hila'aya.**
It is raining, it rains,	**rob ba daaya** or **da, 'irku da.**
It has stopped raining,	**robki ḫadyai,** or **robki dii mayo.**
Much rain falls in the hills,	**rob badan ba burta ka daaya.**
There was a thunderstorm yesterday,	**shalaí 'unkod ba daai.**
Has the moon risen yet?	**dayiḥhi weli ma so baḥai?**
It drizzles,	**'adar da,** or **'irku wa 'adar daaya.**
See! the sun is setting,	**eg! 'ad'eddi da'dai.**
Oh! the sun appears,	**war! 'ad'eddi baḥdai.**
The moon shines to-night,	**'awa wa 'addo.**
The sun is so hot that I cannot go,	**ḫoraḥdu sidai u kulushahai, tegi kari wahyai** or **ma tegi karo.**

TIME.

What o'clock is it?	**wa gorma?** or **wa imisadi?** or **war sa'adu wa imisadi?** or **wa imisadi sa'adod?**
One o'clock,	**kowdi** or **wa kowdi.**
It is just one o'clock,	**ḥodyeḥedo wa kowdi.**
Come back at half past one,	**kowda iyo baḋka so noḥda.**
It is half past three,	**wa sadeḥdi iyo baḋki.**
It is a quarter past four,	**wa afarrti iyo waḥ.**
It is a quarter to eight,	**wa sideddi waḥ la** or **waḥ ḋiman.**
It is very late,	**wa gor dambe.**
You are late,	**wad rāgtai.**
Come at noon,	**duḥurka kalai,** or **haḋka kalai.**
He will come in the morning,	**isagu berri arortu iman.**
Wake me early,	**(berri) gor hore i ki'i** or **arorti i tosi.**
They went away six months ago,	**leḥ bilod ba wa maḥnayen.**
There are twelve months in the year,	**sanaddu lab iyo toban bilod bai lehdahai,** or **sanaddu lab iyo toban bilod ya ku jira.**
He always goes home at night,	**habenki yu mar walba aḥalka taga.**
I think my watch is wrong,	**waḥan u malainaya inan sa'adaidu hagagsanain.**
It is the same as the clock,	**sa'ada weinina wa la mid.**
At what o'clock did the men come yesterday?	**sa'ad ma nimanki shalai yimaden?**
They came at five o'clock,	**shanti sa'adod bai yimaden.**

It is six and three quarters, *or* it is a quarter to seven,	**wa leḥdi iyo bad iyo waḥ**, or **wa todobaddi o waḥ la** or **iyo waḥ ḋiman.**
Every two years, every two months I go to Aden,	**labadi sanadod ba, labadi bilod ba Adan ban taga** or **u ka'a.**

AGE.

What is your age?	**dā ma tahai?** or **imisa jir ba tahai?** or **imisa gū bad jirtai?** or **adigu imisad jirtai?**
I am ten years old,	**toban jir ban ahai,** or **toban gū yan jirai,** or **toban ban jirai.**
How old is he?	**imisu jirai?** or **imisa jir waiyan?**
Not more than twenty years,	**kolla labatan sanadod ka ma badna.**
He is very old *or* aged,	**wa odai gabowbai.**
I have known him from infancy,	**isago aruran iḥin,** for **isaga o arurah yan iḥin.**
He is still very young,	**weli wa arur,** or **isagu weli wa ḋalinyaryahai.**
Call the old man and the old woman,	**odaigi iyo habarti u yeḋ.**
We are both of the same age,	**labadayadu ba iss ku fil,** or **iss ku dā bannu** nahai.

RELATIONS.

Have you any relations?	**war! ḥigal** or **ga'al ma lehdahai?**
What relation is he to you?	**side ba iss ku ḥigtan?** or **muḥu ku yahai?** or **maḥa iss ku ḥigtan?** or **maḥa iss kin ḥigsiyai?**

He is my brother, my cousin, &c.,	**isagu wa walalkai, inaderkai,** &c.
Where is your father?	**abbahá me?** or **abbahá haggu jira?**
His father is dead,	**abbihi dimai,** or **abbihi ma nola.**
This is his sister,	**tani wa walashis.**
Has he a wife?	**isagu úri** or **afo ma lehyahai?** or **nag miu gursadai?**
They live with their parents,	**walidkod bai la jogan** or **jiran.**
Have you a family (husband)?	**rer ma lehdahai?**
This is his elder brother,	**kasu wa walalkisi ka weina.**
That is his eldest brother,	**kasu wa 'uradkisi.**
That is his young sister,	**tasu wa walashisi yaraid.**

Writing Letters.

Are there any letters for me?	**war! waraḥ ma i sida?**
No, there are no letters for you,	**waraḥ ku ma sido.**
The mail has just arrived,	**markabki hadadatanu yimi,** or **ḥodyeḥedo markabku aminku so galai.**
The mail is coming now,	**markabka waraḥda sida gor dow bu** or **hātanu yimanaya.**
I want to write a letter,	**warḥad inan ḥoro ban donaya.**
Is this your paper?	**tani ma warḥaddadi ba?** or **tani warḥaddadi ma tahai?**
Your writing is not legible,	**fartada la ma niḥi karo.**
Give me a wafer,	**in kibisah o yar i si.**
When does the mail leave here?	**gorma markabku halka ka dofi?**

Is this letter for the Post?	**war! warḫadatani ma dabalka leh?**
Take this letter to the Post Office,	**warḫaddan dabalka ku rid.**
You must pay the postage,	**tikedda la'agtisi biḥi.**
Give me a postage stamp,	**war! tiked i si.**
Where is the Post Office?	**war! dabal hafiski me?** or **hagge dabal hafiski jira?** or **war! i sheg dabal hafisku meshu ka disanyahai?**
Give me a small piece of paper,	**in yar o warḫadah i si.**
Enclose my letter in yours,	**warḫaddaida tada ku rid** or **tada i geli.**
Did you receive my note?	**war! warḫaddaida ma ku so gadai?**

Clothing.

Make me a suit of clothes,	**dar i samai,** or **war! surual iyo garbagalai i tol** or **igu ḫiyas.**
Wait while I take your measure,	**i jog an ku ḫiyasta,** or **i jog an ḫiyasta ka ḫataie.**
Please to send, give me a pattern,	**adigu ḫiyastada i so dir,** or **waḥan ka bariyi inad midab i sisa.**
Brush my hat and coat,	**kofiadaida iyo ḫamiskaiga ba habaska ku u yal ka bii.**
Give me a handkerchief,	**massar i si** or **i dib.**
Mend my shoes,	**kabaha i kar** or **i tol** or **i yel.**
Bring my clothes here,	**darkaiga halka i ken** or **halkakan i ken.**
Where have you put my clothes?	**darkaigi haggad digtai** or **hagge bad geisai?** or **darkaigi haggad kaga timi?**

Has the tailor brought my trousers?	**darjigi** or **dartolki surualkaigi ma kenai?**
Sew the buttons on my shirt,	**bodamadi ḫamiskaiga igu tol.**
Bring my slippers,	**kabahaiga i ken.**
Give those clothes to the washerman,	**darko dhobiga u** or **igu dib** or **gei.**
Clean my boots,	**kabahaiga wawein i safai** or **i 'adai.**
Fasten my necktie,	**ḫorḥidka i ḥid** or **i adkai.**
Where is the other glove?	**fara galihi** or **ga'an galihi** or **ga'an geliski kaleh me?**

Furniture.

Give him a bed or mat to sit on,	**war! sarrir ama dermo u ku faḋista so si,** or **ama sarrir si ama dermo si ha ku faḋistai.**
Do not lean upon the table,	**miska ha ku tirsan** or **ha 'uskan.**
He makes all kinds of furniture,	**alabada 'aïn walba wu ka samaiya** or **wa ka yaḫan.**
Bring a chair here,	**kursi halkan la kalai.**
Put this on the shelf,	**loḥha waḥhas dul sar.**
Take the bedding off the bedstead,	**gogosha ḫoriyaha sarrirta ka ḫad.**
Clean the looking-glass and pictures,	**murayadda iyo sawirada ba 'adai** or **safai.**
Clean the carpets,	**kebdaha dushehoda ḥad** or **fiḫ.**

Place, Position.

He lives within the city,	**magaladu faḋiya.**
Shall I put it at the top or in the middle?	**ma 'aradan sara** or **geiya, masse deḥda?**

Put this in the centre,	**kan deḥda geli.**
He lives near that mountain,	**burta 'agtedu faḍiya** or **joga** or **jira.**
Move straight on,	**ḥumati u so'o.**
Put it on the back of the horse,	**waḥhas faraska fankisa** or **dushisa so sar.**
It is under the book, the box,	**bahashasu kitabka, sanduḥha hostisu tal,** or **gedku kitabka, sanduḥha hostisu yal.**
On what page of the book is that word to be found?	**kitabka balkisi ya laga heli dona eraigas?**
The box is under the table,	**sanduḥhu miska hostisu yal.**
My knife is on the table,	**mindidaidu miska dushisai tal** or **sarantahai.**
Where is your country? (sing.),	**ḍalkagu** or **'arradadu** or **biladkagu wa hagge?**
Where is your country? (plur.),	**ḍalkinu** or **'arradinu** or **biladkinu wa hagge?**

QUALITIES.

Of these two, which is the greater?	**labadas ya ka wein?**
Bring some cold water,	**biyo ḥabow la kalai,** or **in biyaah o ḥabow la kalai.**
He is a very sharp (active) man,	**wa nin kulul,** or **nin kulul waiyai,** or **wa nin hauled.**
He is deaf and dumb,	**isagu wa ḍegala iyo arrabla yahai.**
This fruit is sour,	**miḍkani wa ḥaḍaḍ yahai.**
He is a wise man,	**wa nin faridah,** or **wa nin garadleh.**
This is good bread,	**tasi wa kibis wanaksan.**

That knife is sharp,	**mindidasi wa af badantahai** or **wa ti af badan.**
This house is damp,	**aḫalkasi wa ḫoiyan yahai.**
The night is very dark,	**habenku wa mid gudḫurah,** or **wa mid gudḫurah bu aha** or **wa madowba.**
She is a naughty girl,	**yadu wa gabad ḫun.**
That merchant is a very rich man,	**baya mushtarigasi wa nin hodanleh** or **hololeh** or **wa nin holo badan leh.**
How wet the grass is to-day!	**war! manta geduhu ḫoiyanayan,** or **war! manta geduhu wa ḫoyan yihin.**
He had a blackish dog,	**eï madow bu lahan jirai.**

Fire and Smoking.

Have you lit the fire?	**dabki ma shidai?**
Bring fire, a light,	**dab la kalai, iftin i** (me) **no** (us) **ken.**
Put more wood on,	**ḫoriyo kaleh dabka sar** or **ḫabo kordi.**
Put less wood on,	**ḫoriya** (or **-o**) or **ḫabo ka yar sar.**
Burn this paper,	**warḫaddatan gub.**
Tell him to light a fire,	**war! ninka dab shid deh** or **dab shid u sheg.**
Be careful of the fire,	**war! dabka ād u ḫabso,** or **ād isaga jir,** or **dabka iss ka jir.**
Bring some charcoal,	**in duḫulah** or **waḫ hoga duḫul la kalai** or **ino ken.**
Split up some firewood,	**in ḫabaah** or **ḫabo i, no jeḫjeḫ** or **je-jebi.**
A spark may catch your clothes,	**wa intas o dinbili darka ku** or **kaga da'da,** or **wa intas o dinbil ba darka ku di'i,** or **dinbil ba darka kaga di'i karta.**

Put out the fire,	**dabka baḫti.**
Light the fire with a match,	**dabka ḫaraf ku shid.**
Please give me a light, a candle,	**war! (ka bariyaya) sirad, mid ḫabad shama'ha i si.**
Do you smoke tobacco?	**buri ma fudda? buriga ma 'abta?**
Give me a cheroot, my pipe,	**ḫabad shurutah, païpkaiga i si.**
Get the hookah (hubble-bubble) ready,	**badehhadda ino buḫi** or **ino biḫi** (light) **o dabaded ino so shid.**
Where are the tongs?	**birrḫabki me?**

Garden and Plants.

Whose garden is this?	**beirtatan ya leh?**
Where is the gardener?	**ḫagafki me?**
What flower is this?	**ubaḫhani wa 'aïn ma?** or **ubaḫhakani wa mahai?**
The garden gate is open,	**beirta ilinkedi wa banan** or **furan yahai.**
What sort of soil is this?	**wa 'arro 'aïnkeah 'arradatani?**
Take a little walk in the garden,	**beirta ku so yar wareg.**
Sit in the shade of this tree,	**beirtan hadkeda hadso,** or **beirtatan hadso** or **fadiso.**
Will you allow me to take a walk in your garden?	**beirtada inan ku so warego ma i ogolan?**
Dig up this tree,	**beirtas** or **gedkas so biḫi** or **hos u ḫod.**
This is a very beautiful garden,	**beirtasi wa beir ḫuroḫ badan.**
This tree has many branches,	**gedkasi lamo badan bu lehyahai.**
This plant will soon blossom,	**gedka daḫso ubaḫ uga so biḫi.**

Fetch some fruit out of the garden,	**beirta miḍo ka so go** or **biḥi** or **gur.**
This kind of fruit is plentiful,	**miḍkakan o kaleh wa badanyahai.**
Let me smell that flower,	**ubaḥhas an ursado.**
There are many thorns on this rose,	**wareadka ḥodaḥha badan ba ku tal.**
Do not pluck those flowers,	**ubaḥha ha taban.**
This fruit is beginning to ripen,	**miḍkani wa bislainaya.**
Sow this seed here,	**inintan halkan ku beir** or **ḥagaf** or **dādi.**
Corn is sown in the ground,	**saren dulka laga beira** or **lugu dādiya.**

Number.

Bring two candlesticks,	**laba shama'dan la kalai.**
I have 500 rupees,	**shan boḥol o rubod ban haista** or **haya** or **ban lehyahai.**
What is first to be done now?	**marka hore maḥan samaiya?** or **iminka shuḥulka horai wa maḥai?** or **iminka maḥan ugu horaisiya?** or **ged man** (for **ma an**) **ugu horaisiya iminka?** or **haul man kaga ḥabta iminka?**
2 and 1 are 3,	**laba iyo mid** or **middi wa sadeḥ.**
1 taken from 3 leaves 2,	**sadeḥ mid ka goiyo** or **ḥado wa laba.**
3 taken from 6 leaves 3,	**leḥ sadeḥ laga go wa sadeḥ.**
3 times 9 are 27,	**sadeḥ jer o min sagalihi wa todob iyo labatan.**

16 divided by 4 equals 4,	**leḥ iyo toban melod min afarr la ḳaibshai** or **laga digai wa afarr.**
He wants about ten men,	**malaha toban nin bu donaya.**
Give them three rupees each,	**nin ba** or **nin walba sadeḥ rubod si.**
He demands twice as much,	**intas in leh eg bu donaya,** or **intas labaded bu donaya.**
Tie the books ten by ten,	**kitabyada toban toban iss ugu ḥida.**
Take the horses two by two,	**fardaha laba laba ku kaḥaiya.**
The nine boys are good,	**sagalka wil ba wa wanaksanyihin.**
Twenty are neither bad nor good,	**labatan ban** (for **ba an**) **ḥumain na wanaksanain.**

Animals.

What animal is that?	**bahalkasi wa bahal ma?**
It is a beast of prey,	**kasi wa bahal dad 'una.**
Whose oxen are these?	**dibiyada (lo'da) ya leh?**
I have bought a mule,	**baḳlad ban ibsadai.**
The jackal is very cunning,	**dulmadow wa nejis** or **ḳiyan waiyai.**
Is it this dog or that cat? tell me,	**ma eïgasa masse wa dinadda? i sheg.**
It is not this dog, but that cat,	**eïgakan ma aha, wa dinaddas.**
In the Somali country there are many beasts of prey,	**bilad** or **dulka Somalied dugag badan wa jira.**
The beasts of prey of the Somali country are:—	**dugagyadi dulka Somalied wa:—**
lion, lioness, spotted hyæna, striped hyæna, hunting chita, panther, leopard,	**ar** or **libaḥ lab, gol** or **libaḥ didig, waraba** and **ḥoror, didar** and **ḥabal furai, shabel** (general name for that kind) and **arim'ad, horgumo, nimmer** (the last two attack men).

hyæna dog, lynx, fox, fox in general, jackal,	**yeyi, gududonni, dawa', dawa'o, dulmadow** or **dawa' dulmadow,** or **golli** or **golli warabais.**
wild cat (felis cerval),	**dinad habishi.**
The game (wild animals) of the Somali country are :	**ugadda bilad Somalied wa :—**
gazelle, Semmeringe gazelle,	**dero** (general name), **'aul.**
kudu antelope, lesser kudu antelope,	**godir, aderyo.**
oryx, clippspringer,	**b'e'id** or **b'i'id, alikut** or **alakut.**
hare or rabbit, musk deer,	**bakaïla, bair** or **baïra.**
gazelle walleri, giraffe,	**garanug, gerri** or **halgerri.**
wild ass, hippopotamus, elephant,	**gumburi, jer, marodi.**
zebra, sand antelope,	**farow, sakaro.**

N.B.—For other names of animals, and those of birds, see Dictionary.

Horses and Riding.

I want a horse,	**faras ban donaya.**
Is that a quiet horse?	**kasi faras marābiah ma yahai ?**
Let me ride it,	**an fulo isaga.**
Send to call my groom,	**farasjirkaigi 'id igu dir,** or **farasjirkaigi ḥof u yeda u dir.**
Saddle the horse,	**faraska** (i) **korai.**
Bring the saddle-horse,	**faraska la fulo i so kaḥai.**
I am going out for a ride,	**dibadan u baḥaya inan fulo,** or **inan fulo ban donaya.**
Give me my whip,	**jedalkaiga i si.**
Shorten my stirrups,	**rikabyada i gabi.**

See if the reins are strong,	**eg in hakamuhu adagyahai,** or **eg in hakamayashu adagyihin.**
Is the horse ready now?	**faraski ma diyar ba iminka?**
Whose horse is that?	**faraskan ya leh?**
Here groom, hold this horse,	**farasjirow halka kalai, faraskan ḥabo.**
Give the horse some grain and water,	**faraska waḥ ḥoga haḍudah iyo waḥ ḥoga biyaah si.**
The horse ran away with him,	**faraski ba isaga la ararai.**
He fell from his horse and was killed,	**faraski yu ka da'ai, o ḍimai** or **ku ḍintai.**
I want camels,	**gel ban donaya.**
How many do you want?	**imisad donaisa?**
I want two, twelve camels,	**laba, lab iyo toban rati ban donaya.**
Can I find them in Berbera?	**magalada Berbera ma ka helaya?** or **magalada Berbera gel ma laga hela?**
Yes, sir,	**ha, saheb.**
Buy them,	**so ibi.**
Saddle the camels . . ., I will . . .,	**aurta heriyai ..., wȧn heriyain ....**

Money, Buying and Selling.

Count that money,	**la'agtas tiri.**
How much is it?	**wa imisa?**
Buy what is necessary,	**waḥainu donaino ino so ibi.**
What is the price of this thing?	**waḥhakan gana'disu wa maḥai?**
What will you take for this?	**waḥhas maḥad ka ḥadan?**

What do you want for it?	**imisad ku donaisa?**
I have no money, cash (annas),	**la'ag, shola boli ma haisto.**
I have no cash (pices or pies),	**'adadi ma haisto** or **hayo.**
Buy a couple of shirts,	**laba ḳamis** or **garba galai so ibi.**
The price he asks is very low,	**la'agtu ina weidinaya wa yartahai,** or **la'agtu wa gana' yartahai.**
You ask too much for it,	**adigu waḥhas la'ag ka badan bad no weidinaisa.**
I will not give so much for it,	**anigu intas ka sin** or **sisan mayo.**
I will give you twenty rupees,	**labatan rubiyadod ban ku sin.**
He will not abate one pice,	**beisad na ka yarain** or **dein mayo isagu.**
This thing is very cheap,	**waḥhasi wa jaban,** or **gana' jaban yahai.**
This rupee is not good,	**rubiadtani wa rubad ḳun** or **wa rubad ḳaibaiah** or **wa rubad an so'on.**
This account amounts to 500 Rs.,	**ḳisabti o dami shan boḳol o rubod bai iss la noḳotai.**
Will you give me a cheque?	**warḳad an la'ag ku helo i si?**
I want to borrow some money,	**la'ag an amaḳado ban donaya.**
I want to take a loan,	**la'ag amaḳah an donaya,** or **amaḳ ba la igu lehyahai.**
For how much will you sell this to me?	**imisad kan iga sin?** or **imisad kan ka ḳadan?**
How many pounds does it weigh?	**wa imisa misankisu?** or **imisa rodol waiyai kasi?** or **imisa rodol bu kasi noḳon dona?**

Put it in the scales and weigh it,	**misanka sar o eg inta misankisu yahai** or **misankedu tahai.**
He has more money than he wants,	**la'ag intu donayo ka badan bu haista.**

Travelling.

How far is Ogaden from here?	**biladka Ogaden imisai halka u jirta?**
It is far,	**wa fogtahai,** or **in buran bai u jirta.**
To-day I intend to go to Bulahar,	**manta inan Bulahar tagan donaya.**
Will you go by land or water?	**ma beriga masse baddad maraisa?** or **ma berigad mari masse badda?**
What is the hire of the boat per day?	**malin walba sẹhimadda kiradedu wa maḥai?** or **imisad la'ag malin walba ka ḫadata?**
I travel by horse,	**faras ban ku sod'ala.**
I am going to Arghaisa to-morrow,	**berri yan Hargheisa ḫabanaya.**
I shall start early in the morning,	**arorta horan tagaya** or **baḥaya.**
Butler, tell my head man to come here quickly,	**buder, hedmankaigi** or **turjumankaigi daḫso kalai, ku ðeh.**
Here I am, sir, what do you want?	**wa i kan, saheb, maḥad donaisa?**
Are all the men and camels ready?	**ragi iyo aurti o ðan, diyar ma yihin?**
Have you bought all the provisions for the men?	**ragi ji'sinkodi o ðan ma ibisai?**
Yes, sir,	**ha, saheb** or **sab.**

Give me the account of ...	**ḥisabtoda i si ....**
I want to start to-morrow afternoon at two o'clock,	**waḥan donaya inan berrito duḥurka dabadisa labadda sa'adod tago.**
You must go off with the camels to-morrow morning,	**adigu aurta la ra'a berri arorta.**
My shikaris only will accompany (you),	**shikaryadaida** (my hunters) **keliah i so ra'ai donan.**
Take care of my things, and have my tent and everything ready when I arrive,	**alabadaidi ād u ilali o tambuggaiga iyo alabada o dan hagaji hortai intan imanayo.**
Before my arrival tell the men that I do not like shouting as Somalis ordinarily do,	**imatinkaiga hortisi nimanki ku deh, ninku Somalied ḥailo ād u ja'alyahai, lakin saḥebka ma ja'alain.**
I will do my best, sir; but you know pretty well that Somalis cannot live without shouting,	**italkai wan samain dona, saheb; lakin adigana ād bad u garanaisa inai Somalida kolna ḥailada dein ahain** or **karain.**
I know well that shouting is part of their work, but I like work better than talk,	**ād ban u garanaya ḥailada wa ḥin shuḥulkoda lakin aniga shuḥul yan ka ja'alahai hadalka.**
Do not let strangers come into our camp, and look after the camelmen that they feed their camels properly,	**raga miyiga inai rerkeni galan u did o nimanki aurta jiran ād u eg inai aurta sor wanaksan siyan,** or **inai aurta ād u dajiyan** (graze).
All right, sir, we will do all as you wish it,	**haurarsan, saheb, waḥad donto bannu samain donna.**

SPORT.

Do you think there is any game here?	**halka inainu ugad wa ka heli dono, ma u malainaisa?**
There are waterfowl in the swamp,	**rubabka hād biyo jogta ba ku jirta.**
What bird is that?	**wa shimbir ma tasi?**
I am going to shoot that partridge,	**gallowgasan inan so dilo u so'oda.**
Yonder runs a hare,	**baka'ïla halka ordaya.**
Shoot that hyæna in the head,	**waraba mada'ha kaga rid.**
Is the animal dead?	**nefki ma dintai?**
I see some deer and Semmeringe gazelles there yonder,	**deroin iyo 'aul ba halko yan ku arka.**
Are they males or females?	**ma lab yihin mase wa didig yihin?**
I shoot only males,	**bahal lab keliah ban togta.**
There on that mountain I see two oryxes, and a little farther up two clippspringers,	**burtas dusheda laba be'it ban ku arkaya o in yar ka shishaisa laba alakut ban ku arkaya.**
Let us go and shoot a koodoo antelope,	**an tagno o godir an ku togano.**
Are there any lions here?	**meshani libaḥ miai lehdahai?**
I do not know, sir, I will ask the people of that **rer.**	**garan mayo, saheb, raga rerkas weidin dona.**
Are there any lions near?	**war ya! libaḥyo meshan ma ku dowyihin?**
Yes, there are lions and leopards,	**ha, libaḥyo iyo shabelo wa jogan.**

Can you show us the place where they are now?	**mesha ai iminka jogan ma na tusi karaisa?**
I will show you their track. Here it is,	**radkoda yan idin tusi dona. Warya! eg, wa ka.**
Shikari, follow this track, and come back and tell me,	**shikaryow, radkas si gur o so noḫo i sheg.**
I will stop shooting in order not to frighten them if they are near,	**anigu bunduḫha ma ridi mayo inan iyaga 'absonin hadai ḋowyihin.**
All right, sir, we will soon be back,	**haurarsan, sāb, daḫso bainu u so noḫon donna.**
We found the lions, sir,	**sāb, libaḫyadi bainu hellai** or **helnai.**
Get my rifle ready,	**bunduḫhaigi i diyar garai o ken.**
Are the men ready?	**ragi diyar ma yihin?**
Take only reliable and bold men, for I want only those who know their work well,	**niman aminah iyo gesiah so kahaiso, hadeh kuas keliah shuḫulkoda ād u garanayan yan dona.**
Let us go,	**an tagno.**
Sāb, there is the lion,	**saheb, libaḫhi wa ka.**
I do not see it yet,	**weli ma arko.**
It is moving behind that bush about 100 yards from here,	**isagu wa daḫdaḫaḫaya sharerkas shi-shaidisa, malaha boḫol talabo yu ina ka fogyahai.**
Keep quiet, I see it now,	**amusa, aminkan arka.**
Hurrah, sir, you hit it well; it is dead on the spot,	**irr! irr! irro! saḫeb, ād bad u la heshai; wa baḫti, dulku yal.**
It still moves, sir; give it another shot,	**weli wa nolyahai, sāb; mar kaleh ku rid** or **ku dufo.**

Take care that you do not cut the skin,	**kolkaidin harragga ka beḥinaisan santa ha jeḥina.**
You behaved very well; here is your backshish,	**gidigin ād u shaḥaisen; abalgudkini ḥabsada.**

Ordinary Salutations.

Are you in good health?	**ma afimad ḥabta?**
Yes, I am all right,	**ha, wa ladnahai.**
Farewell, good-bye, adieu!	**amana Allah!** (some add **iyo rasulka**).
Are you safe? (morning salutation),	**ma baridai?** (sing.), **ma bariden?** (plur.).
Yes, we are safe,	**ha, barinai.**
Are you well?	**ma bed ḥabta?**
I am well, thanks to God,	**wan bed ḥaba, Ilah mahaddi.**
I am not well,	**ma bed ḥabo.**
Is there peace? (ordinary salutation),	**ma nabad ba?**
Yes, there is peace,	**ha, wa nabad.**
Warsamah! are you well?	**warya Warsamow! nabad** or **nabaddi ma jirta?**
Yes, thanks to God,	**ha, Ilah mahaddi.**
How are you?	**war! side tahai?** or **side ba tahai?**
How are you? (*lit.* give news of yourself),	**iss ka warran?**
I am (I feel better),	**wan** or **wa ladnahai.**
How is your father?	**abbahá wa side?**
He is better now,	**aminka** or **ḥatan wa ladanyahai.**
Be in peace!	**nabad gal!**
Were you in peace?	**ma nabad gashai?**
Yes, I was in peace,	**ha, o nabad galai.**

Good bye! be in peace,	**nabad geliyo,** or **nabad ḫab.**
Salam! hail! hail to thee!	**salam aleikum!** (Arabic salutation).
To you be peace, salam,	**aleikum asalam** (Musulman salutation).

---

4. MISCELLANEOUS SENTENCES.

The Europeans can make everything, but they cannot escape death, nor resuscitate a dead man. (Proverb.)	**Frenjigu waḥ walba wa samaiyan ḋimasho se ka baḥsan wahyai o dadki ḋintai se nolain kari wahyai.**
We go, be so,	**wainu tagaina, sida ahaw.**
Be ye so, lo we go,	**edinku sidas ahada, eg! wainu tagaina.**
Is it so?	**ma sidasah?** or **sidas ma tahai?**
It is so,	**wa sidas,** or **wa sa.**
If it be so, I go,	**hadu sida yahai,** or **noḫdai wan iss ka tegi** (mas.); **hadai sidai tahai,** or **noḫotai wan tegi** (fem.).
I am so,	**sidas an ahai.**
Go to bed,	**orod o seḥo.**
Yes, let us go,	**ha, an tagno.**
An ox fell into the well,	**dibi ba 'el ku da'ai.**
Do tell me of it, how it is,	**waḥha iga sheg** or **i sheg (sidai tahai?)**
Do not do so,	**sidas ha falin.**
Mend the pen well,	**ḫalinka si āda u ḫor.**
It is dark,	**wa gudḥur.**
Ask if it is far,	**weidi bal inai fogtahai,** or **weidi inai fogtahai.**

Is it far?	**ma fogtahai?**
Is it not far?	**so ma foga?** or **mindah ma foga?** or **mianai fogain?**
The well is not far,	**'elku ma foga.**
Sin is bad, my lad,	**wilkaigiyohow dembi wa ḥunyahai.**
Is it a fat kid?	**wahar shilis mi ya?** or **ma wahar shilis ba?**
Yes, it is,	**ha, wa shilis yahai** or **shilis tahai,** or **ha, wa tahai.**
If the sun is so hot, then do not go so far,	**hadi ḫoraḥdu kulushahai, ha fogan,** or **sida ha u fogan.**
Let us go home,	**aḫalki an tagno.**
Can he cure my sore leg? I ask,	**ḫonta lugta ma u i ḅuksin kara? yan weidistai,** or **waḥan ku weidiyai ninku bogta lugta igaga tal inu buksin karo?**
Will you go, or not?	**war! (adigu) ma tegi (tegaisa) masse wa maya?**
It is a sin to lie,	**beini wa dembi,** or **beini dembi bai lehdahai.**
I am a man, you are a lad,	**anigu nin ban ahai, adigu wil ba** or **bad tahai.**
She is sick,	**iyadu wa bukta.**
She is well,	**wa afimadsantahai,** or **iyadu wa afimad ḫabta.**
Is she well? was she well?	**ma bed** or **afimad ḫabta? ma bed ḫabtai?**
We are not rich,	**annagu hodan miihin,** or **innagu hodan ma nihin.**
You are bad men,	**edinku niman ḥunḥun ba tihin.**
When did you go home?	**gormad aḫalki tagtai?**

I did not go home then,	**aḥalki gorti ma tegin.**
How is this?	**side waiyai? sa** or **sida tani?**
So it is, it is so,	**wa sidas,** or **sidas waiyai.**
What is the man doing? tell me,	**ninki maḥa ḥabanaya?** or **muḥu haul ḥabanaya? i sheg.**
That is what he is doing,	**wa waḥha muḥu samainaya,** or **kani wa shuḥulki ninka.**
I will do that for you,	**waḥhan wan ku samain dona,** or **anigu kas ku samain dona.**
This cap is mine,	**kufiaddan aniga leh,** or **kufiaddatani wa taidi.**
I will go for him,	**awadi ban u tegi.**
I will help you,	**wan idin 'awini.**
I like her, she is so good,	**iyada wan ja'alahai sidasai u wanaksantahai.**
The ship has got to shore,	**markabki ḥebtu tagai** or **ḥabtai.**
O good man, help us,	**ninyohow wanaksani, na 'awin.**
The dog bit them,	**eïgi iyaga ḥaninai.**
Give the men their shares of food,	**nimanka ḥaibtoda sorta ka si** or **sorta si.**
The man is not good,	**ninku ma wanaksana.**
I wish to have my share, and no more,	**waḥan donaya inan ḥaibtaida helo,** or **waḥ ka badan se ma dono,** or **ḥaibtaida yan donaya waḥ kaleh se doni mayo.**
Of whom do you speak? Of you.	**yad la hadlaisa? Adiga.**
Is it time to shut the door?	**ma gorti albabka la ḥidi jirai ba?**
It is time,	**ha, wa gorti albabka la ḥidi jirai.**
Why should we speak the truth?	**maḥainu run ba ugu hadlaina?**

Because it is good to do so.	**hadeḥ wa tolmon** or **fi'antahai, sidas in la falo,** or **sidas inainu falla, wanaksan.**
Therefore we will not tell lies,	**hadaba bein shegi ma donno,** or **hadai sidas tahai bein shegi maino.**
In doing so you are wrong,	**hadad sidas fashid adigu wa ḫalloḥan-tahai,** or **jid ḫalloḥan bad ku so'ota.**
I merely ask one thing,	**waḥ keliah yan weidistai.**
It is a fine day,	**wa malin baḥsan (wanaksan).**
That is the best way,	**sidasa ugu wada wanaksan,** or **jidkasa** or **daugasa ugu fi'an,** or **ka wada wanaksan.**
Are you hurt?	**waḥ ma ku gaḍen?** or **ḫoni ma ku gaḍai?**
There is a crowd,	**halka wa lagu ururśanyahai,** or **dad badan ba halka joga** or **ururśan.**
The boat is on the coast,	**seḥemad di hebtai jogta.**
Joseph is a good boy,	**Yusuf wa inan** or **wil wanaksan.**
Mohamed is not a good boy,	**Mohamed wil wanaksan ma aha.**
Is Hussein a good boy?	**Hussein wil wanaksan ma yahai?**
The day will be fair,	**malintu wa baḥsanan (donta).**
An ox has horns and hoofs,	**dibi gesas iyo ḫobab yu lehyahai.**
He is a fool. Why?	**isagu wa wallanyahai. Wayo?**
He tells lies,	**bein bu shega.**
Speak clearly,	**si āda,** or **si hagagsan u hadal.**
I like him better than you,	**anigu isaga ban ka ja'alahai.**
I like him best of all,	**isaga yan ugu ja'alahai.**
I will do my best for you,	**anigu waḥan karo wan ku samain.**
They will do what they can for me,	**waḥai karan bai i samain,** or **daradai bai u samain waḥ walba,** or **iyagu wa i samain donan, waḥai karan.**

A man has a soul,	**nin naf bu lehyahai.**
A cow has not a soul,	**sa' naf ma leh** or **ma laha.**
Boil the rice and stir it,	**bariska kari iyo walaḥ.**
He does not speak the truth,	**isagu run ku ma hadlo,** or **runta u ku hadli mayo.**
I cannot see the sea,	**anigu ḅaddi arki kari mayo.**
I shall do what I can for them,	**daradod ban waḥ walba u samain.**
Call the cook to me,	**sor kariska igu yeḋ.**
Give me some more rice,	**bariska i kordi.**
Run up to the hill,	**karinta saro u baḥ,** or **burta dusheda ku orod.**
The earth is partly land,	**dulka in ba berriah** or **in ba ingegan.**
The earth is partly water,	**dulka in ba biyaah** or **in ba ḫoiyan,** or **dulku berri iyo biyo ayu** or **bu kala yahai.**
Be careful with that gun,	**iss ka egow bunduḫhas,** or **bunduḫhas si āda isaga eg!**
Do not go without me,	**aniga o an ku la so'on ha tegin.**
Joseph, go with Hassan,	**Yusufow, Hassan ra'.**
Where do you live?	**haggad faḋida** or **jogta?**
I will not go with you,	**anigu ku ra'i mayo.**
You shall not go with me,	**i ra'i ma dontid.**
It is too hot, I cannot run,	**wa kulushahai, o ād u ordi kari mayo.**
Have you done your task?	**ḫorinkagi ma ḫabatai** or **damaisai?**
Whatever you do, tell the truth,	**waḥ kasta o ad ḫabanaisid ba, runta sheg,** or **waḥ walo ad falaisid ba, runta sheg.**
I have never felt the sun so hot before,	**ḫoraḥda kulailkeda sida manta o kaleh abidkai maanan taban,** or **ḫoraḥda sida manta o kaleh weligai i ma gubin.**

The sun was very hot,	**ḫoraḥdu wa kululaid.**
A bad way has a bad end,	**dau ḥumi mel ḥun yu ku bābaa.**
The law of God is holy,	**Ilaḥhai ḫanunkisu wa ḫodus.**
God made the ear, shall he not hear?	**Ilaḥ ba ḋegta samaiyai, mianu maḫla hain?**
God made the eye, shall he not see?	**Ilaḥ ba isha samaiyai, mianu arka hain?**
The rain fell all the night,	**robki habenki o ḋan wa dayai.**
I got this bird on that hill,	**shimbirtan burtasan ka helai.**
I bade him go away,	**waḥan ku iḋi, orod o iss ka tag,** or **iss ka tag ban ku iḋi.**
Be kind to all men,	**dad o ḋan u naḥariso** or **ka naḫ.**
Do not cheat or steal,	**ha dulmin amase ha ḥadin.**
Sin is the cause of much woe,	**dembi inkar badan bu no geiya,** or **dembi wa inkar badan yahai,** or **inkar sababtedu wa dembi.**
Rain-water is fresh,	**hared wa ḫabowdahai,** or **biyaha robku wa ḫabowyihin,** or **hareddi ḫabowba!**
Get some water from the well,	**‘elka waḥ ḥoga biyaha ka so ḋami.**
God is good to all,	**Ilaḥ dad o ḋan wa u wanaksanyahai.**
What o’clock is it?	**sa‘addu wa imisa?**
We see with our eyes,	**indahayaganu waḥ ku aragna,** or **indehena yainu waḥ ku aragna.**
We hear with our ears,	**ḋegahayaganu waḥ ku maḫalna,** or **degehena yainu waḥ ku maḫalla.**
We speak with our mouth,	**afkena yainu ku hadalla.**
We walk with our feet,	**lugehenainu ku so‘ona.**
Somalis have curly black *hair,*	**Somalidu timo madow o marorsan bai lehdahai.**

Money saved is money gained,	**la'ag digantah** or **la daḥdai, wa la'ag la helai.**
Time is even more valuable than money, therefore do not waste your time in school,	**gortu la'ag ka gana' adag, haddaba gortada ma'lamadda ha ku ayārin.**
He that will not work has no right to eat,	**ḥofki an shaḥainahain inu 'unto 'uno ma laha,** or **ḥofki an haushonini 'unto ma leh.**

LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL E.C.

h0F
PJ
2532
E8

57

Stanford University Libraries
Stanford, California

Return this book on or before date due.

	DATE DUE		

Guiraud Jean
B
Français

Menuisier E[illegible]
et Peintres sur toile
et Musicien sur
Violon et Cornet à Pistons
et Chanteur et
D'Anseur et cet[illegible]

Guiraud Jean

SPORT.

Do you think there is any game here? **halka inainu ugad wa ka heli dono, ma u malainaisa?**

There are waterfowl in the swamp, **rubabka hād biyo jogta ba ku jirta.**

What bird is that? **wa shimbir ma tasi?**

I am going to shoot that partridge, **gallowgasan inan so dilo u so'oda**

Yonder runs a hare, **bakaʻlla halka ordaya.**

Shoot that hyæna in the head, **waraba madaʻha kaga rid.**

Is the animal dead? **nefki ma dintai?**

I see some deer and Semeringe gazelles there yonder, **deroin iyo ʻaul ba halko ya**

Are they males or females? **ma lab yihin mase wa**

I shoot only males, **bahal lab keliah ban**

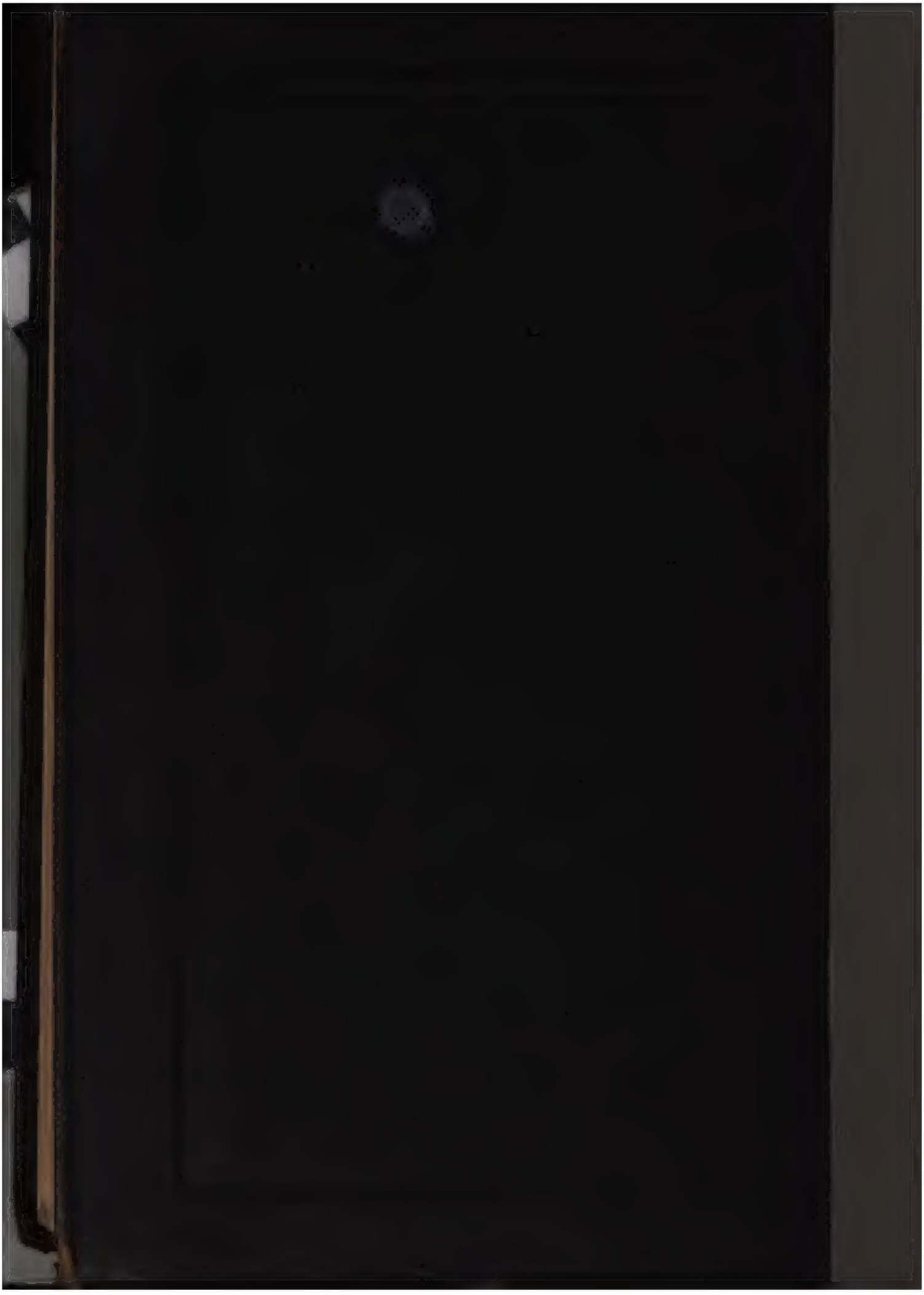
There on that mountain I see two oryxes, and a little farther up two clippspringers, **burtas dusheda arkaya o in yar alakut ban ku**

Let us go and shoot a koodoo antelope, **an tagno o**

Are there any lions here? **meshani**

I do not know, sir, I will ask the people of that rer. **garan**

Are there any lions near? **din**

war

Yes, there are lions and leopards,